NAURUAN PREINCEPTIVE CONSTRUCTION

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1. Introduction.

This is a text-based study of an aspect of Nauruan grammar that relies on publications in Nauruan dating mainly to the first half of the 20th Century. Any developments in contemporary Nauruan are not within the scope of the present study.

It is to be noted that the Nauruan reflected in the 1918 Bible and the 1976 New Testament are taken as valid representations of different registers of spoken Nauruan during the first half of the 20th Century.

The 1918 Bible was a culmination of 19 years of translation work by the American Protestant missionary Philip Adam Delaporte (whose mother-tongue was German, having been born in Worms, Germany). Delaporte arrived on Nauru in 1899 and set about learning Nauruan and was helped in his translation endeavours by a number of Nauruans, notably Timothy Detudamo (later Head Chief of Nauru), Jacob Aroi (later Pastor and educator), and Deireragea (later Chief of Anibare District).[1] Apart from short periods of furlough, Delaporte was resident on Nauru from 1899 until he was excluded from returning to Nauru in 1915 while on furlough in the U.S.A. as he was viewed as a German sympathizer. He was in the U.S.A., along with Timothy Detudamo, to complete the translation work and to arrange for the printing of the Bible in the U.S.A.

The 1976 New Testament is attributed to the Roman Catholic missionary, Alois Kayser, who served as a missionary to the Nauruan people between 1902 and his death due to mistreatment by Japanese military authorities in 1944. On this basis, it is best to consider the 1976 New Testament as actually being ready for publication prior to the occupation of Nauru by the Japanese in 1942. He was absent for a brief period during WWI when he was required to leave Nauru by the Australian occupying forces as he held a German passport – Nauru having been a German colony between 1888 and 1914. As an Alsatian, his citizenship status was German until 1918, then, when Alsace-Lorraine reverted to French control, he became a French citizen. He was recognized as an expert on the Nauruan language and all things Nauruan.[2] His is the 1937 *"A Nauruan Grammar"* (apparently handed to the Nauru Administration in 1936).

There is uncertainty about the dialect situation on Nauru prior to German annexation. What is know is that in pre-colonial days there were two alliances, splitting the island into a northern alliance centered on Ewa (which included at the time what are now Nibok, Uaboe, Baitsi, Ewa, Anetan, Anabar, Ijuw, and half of Anibare districts), and a southern alliance centered on Meneng (which included at the time what are now half of Anibare, Meneng, Yaren, Boe, Buada, Aiwo, Denigomodu, and Buada districts).[3] This division may also have been manifested in a dialect split. If this was the case, it could be that when Delaporte

set up his mission in Orro (situated in present day Boe district), his Nauruan may have reflected southern peculiarities; while Kayser, who joined his fellow-missionary Friedrich Gründl at the Catholic mission in Anna (situated in present Ewa district), may have reflected northern peculiarities in his Nauruan.

The Nauruan language itself is recognized by linguists as being a divergent member of the Micronesian[4] language family – itself a division of the Oceanic Group within the extensive Austronesian language family.

Current Status.

The following figures are taken from the "National Report of Population and Housing – Census 2011".

At the time of the 2011 census, the population of Nauru was 10,084.

According to the 2011 Census, 93% (circa 9,300) of the population of Nauru gave Nauruan as the language of the home.

Although 66% of the population were enumerated as able to speak English, only 2% of the population gave it as the language of the home.

The 2011 Census also revealed that 6% could speak Kiribati, 2% some form of Chinese, although these languages were not necessarily the language of the home.

95% of the population of those 5 years and older were enumerated as able to speak Nauruan.

There are small communities of Nauruans resident in neighbouring countries (New Zealand, Australia, Fiji).

The population is projected to peak mid century at 11,000, with a steady decline until the end of the century, with a 2100 estimate of circa 5,800 (UN World Population Prospects 2019).

The Nauruan language spoken today has changed considerably from that recorded prior to the Second World War. These changes are not reflected in the present text-based study.

Phonetics.

The most recent studies in Nauruan phonology (see Hughes 2020) indicate 7 vowel phonemes.

Table (a). Nauruan Vowels IPA (adapted from Hughes 2020:15)

	Front	Central	Back
High	i	ɨ	u
Mid	e	[ʌ]*	o
Low	æ	a	

* Hughes 2020 uses the IPA symbol [ɐ] for [ʌ]. He considers it to be an allophone of /a/.

The Consonant inventory allows for at least 23 phonemes.

Table (b). Nauruan Consonants IPA (adapted from Hughes 2020:15)

	Bilabial	Alveolar	Palatal	Velar
Stop	p^j b^j $p^ɣ$ $b^ɣ$	t d tʃ dʒ		k g kw
Nasal	m^j $m{:}^j$ $m^ɣ$ $m{:}^ɣ$	n		ŋ
Glide			j̠ j	w
Rhotic		r ř		

/p^j/ voiceless palatalized bilabial stop
- /p/ before /i/ and /e/
- intervocalic lengthening

/b^j/ voiced palatalized bilabial stop
- /b/ before /i/ and /e/, and word-final
- intervocalic frication possible /β, $β^j$/
- phrase final /p/

/$p^ɣ$/ voiceless velarized bilabial stop
- /p/ before /o/ and /u/, and word-final
- velarization optional before the central vowels /a/ and /ɨ/
- intervocalic lengthening

/$b^ɣ$/ voiced velarized bilabial stop
- [b] before /o/ and /u/
- [p] in phrase-final position

velarization optional before central vowels /a/ and /ɨ/

/t/ voiceless apical stop
intervocalic lengthening

/d/ voiced apical stop
[t] in phrase final position

/tʃ/ voiceless palato-alveolar affricate
only before /i/

/dʒ/ voiced palato-alveolar affricate
only before /i/

/k/ voiceless velar stop
Intervocalic lengthening

/g/ voiced velar stop
[k] in phrase final position
can surface as [ɣ] intervocalically

/kʷ/ voiceless velar stop, secondary labialization

/mʲ/ palatalized bilabial nasal
[m] before /i/ and /e/, and word final

/mːʲ/ geminate palatalized bilabial nasal.
[mː] before /i/ and /e/, and word final

/mˠ/ velarized bilabial nasal
[m] before /o/ and /u/ and word final
velarization optional before central vowels /a/ and /ɨ/

/mːˠ/ geminate velarized bilabial nasal
[mː] before /o/ and /u/ and word final
velarization optional before central vowels /a/ and /ɨ/

/n/ apical alveolar nasal

/ŋ/ velar nasal

/w/ rounded labiovelar glide

/ʝ/ palatal consonant with light to moderate frication which is variably absent; [ʝ] ~ [j]

/j/ palatal approximant

/r/ alveolar trill
fortis trill /ř/

Orthography.

The orthography used in this study is that found in the original literature. Although an official orthography was gazetted in the official gazette of Nauru (No.47 of 5th November 1938), it has never been implemented.

There have been several orthographies that have been used to write Nauruan. Among these are:

1. Orthography used by Paul Hambruch in his studies on Nauru in 1910.
2. Orthography used in the 1918 Bible and related Protestant texts.
3. Orthography used by Aloys Kayser in the journal "Anthropos" and related journals.
4. Orthography used by Aloys Kayser in his "A Nauruan Grammar".
5. Orthography recommended by the Nauru Administration in 1938.
6. Orthography used by Aloys Kayser in the 1976 New Testament.

Observations on Kayser's orthographies 1936 and 1976.

Kayser in "A Nauruan Grammar" (1936) was apparently trying to produce a phonetic record of the Nauruan he heard and was taught. This phonetic transcription is never fully described and even within "A Nauruan Grammar" there are some variations in the spelling of the same word.

With regard to the consonant inventory, his description lacks any sistematic representation of palatalized and velarized consonants.

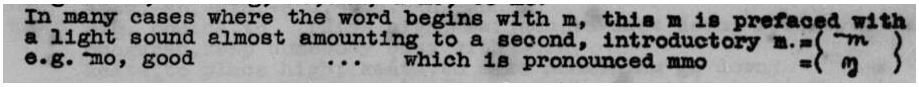
There is no systematic description or transcription in the fact that in phrase final position the voicing of oral stops in neutralized:

_b	>	_p
_d	>	_t
_g	>	_k

however, he was aware of the variation in some verbs, i.e.

katuk NG175 to strain > katugien NG175 now he has strained it

He was aware of consonant gemination being a feature, but had no systematic description of transcription of it, as this quote shows (NG2):


In many cases where the word begins with m, this m is prefaced with a light sound almost amounting to a second, introductory m.=(m̄)
e.g. m̄o, good ... which is pronounced mmo =(ŋ)

The orthography adopted in the 1976 New Testament is a much simplified system.

1. all diacritics are removed from vowels
2. [ä] is converted to [e]
3. [i̱] is converted to [u]
4. the velar nasal [ṅ] is converted to [ng]
5. the voiceless velar stop [q] is invariably converted to [kw]

Observations on the orthography of the 1918 Bible.

The orthography reduces the sound system of Nauruan to its absolute necessary parts, but one that a native speaker would be able to contend with, just as an English or French speaker contends with a very outdated and unphonetic/unphonemic writing system.

It uses 8 letters to cover the vowels. The letter /õ/ is mainly used to represent [ʌ/ɐ] which the latest studies indicates is an allophone of /a/.

On the consonantal side, there is no apparent understanding of velarized versus palatalized consonants, consonant gemination, or word-/phrase final devoicing/simplification.

Table (c). Comparitive table of orthographies (partial).

Kayser 1936 A Nauru Grammar	Kayser 1976 New Testament	1918 Bible	Hughes 2020
a man, he is clever abab, to kill	a	a	æ emʸæn æbʲæp
ạ emạn, he is dead	a	a	æ emʲæn
a̲ wa̲ṅa, mine ouwa̲k, big	a	a	a æ waŋa oæg
ạ eoquạn, sun	a	a	æ kʷæn
ä mäö, my eye bäö, my hand	e	e	e mʲe- bʲe-
ẹ jẹt, when?	e	e	e ijet
e innen, his mother aiquen, one	e	e	e ine- e-kʷen
e̲ epe̲, stone be̲be̲, light	e	e	e pʲen [pen] bʲebʲe [bebe]
i (ini, coconut)	i	i	i ini
i̤ (ni̤ṅeni̤ṅ,to pull tightly)	i	ũ	
o (bobo, to smell)	o	o	o bʸobʸo [bobo]
ọ (eọṅ, to cry)	o	õ	a ijaŋ
ö ebög, water etöṅin, his father gör , to run bäö, my hand öd mög	o	õ	a ebʲag etaŋ- gar [gɐr] beɨ/beɐ ad mʲæg
u dudu, to water	u	u	u dudu
ü ibügibügi, grass büm, night ṅabüna	u	ũ	u ibʸugibʸugi [ibugibugi] bʸumʸ [bum] ŋabʸuna
u̱ iju̱, fish	u	ũ	u iju
u̱ ibu̱, ashore	u	ũ	
ã ã, yes	--- 	 eh	 ẽ
q, qu	kw	q, qu	kw
ṅ	ng	ñ	ŋ

Some observations of sound changes during the 20th Century.

There are several clear sound changes that have occurred in Nauruan since the first half of the 20th Century.

This comment does not take into account:

1. Generational differences still present
2. Influence of established church orthographies and "high register" readings of such
3. Influence of English on syntax and vocabulary

Sound changes:

1. The digraphs [ai-, ae-], the vowels have undergone raising [e-]. This is noticed with the Cardinal Numerals.

   Examples:

   aiquen, one > ekwen
   aiju, three, > e̯ju
   aijimo, five > e̯imʲo
   aeiu, seven > eiju

2. Spread of spirantization of the approximant /j/. In pre-colonial Nauruan this was evident in certain circumstances (see NG2). It has spread to wherever the approximant is between vowels.

   Examples:

   aiju, three, > e̯ju
   aijimo, five > e̯imʲo
   aoju, eight > o̯ju
   weijo, stand > we̯jo

3. This spirantization has spead to other areas of phonology:

   Example:
   ian, in it > i̯æn
   ijõñ, below > i̯aŋ [i̯ɐŋ]

4. Raising vowel values:

   Example:

   eõ , not > ia [iɐ]

5. -ow is simplified ti -o

   Example

   miow, fear > mʲio [mio]

Abbreviations used.

1	First Person
2	Second Person
3	Third person
S	Singular
D	Dual
T	Trial
P	Plural
EXC	Exclusive
INC	Inclusive
ADV	Adverbial prefix
AB	Absolute Marker/Nominal Prefix ***e-/i-***
ANIM	Animate-ness
APPL	Applicative ***-eiy/-ei***
CAUS	Causative Prefix ***ka-/ga-***
CF	Contrafactual
CL	Classifier
COM	Comitative/Instrumental Suffix ***on/õn***
COMM	Command ***ko/kõ***
COMP	Completive Aspect ***ogiten***
CONS	Construct Suffix ***in***
DAT	Dative
DEP	Dependent Form of Personal Pronoun
DIR	Directional
DIR1 – *eda/ida* upwards, out of, from DIR2 – *ädu/edu* downwards, in, back DIR3 – *ata* out, from within, upwards DIR4 – *atu* in,downwards DIR5 – *oda* steady movement forwards DIR6 – *odu* steady movement backwards DIR7 – *ruwei/ruweij/ruweiy* towards the speaker DIR8 – *n* general directional DIR9 – *w* general directional	
DIST	Distal
E	Emphatic Prefix ***nga-/ña-***
FAC	Factitive Prefix ***o-/õ-***
GPOS	General Possessive Classifier
GER	Gerundive
HS	Nauru 2007 Femographic and Health
IMM	Immediative Marker ***orren/õren***
INDF	Indefinite Pronoun
IND	Indipendent Form of Personal Pronoun
INTENS	Intensifier ***kor/kõr***
LOC	Locative Prefix
MED	Medial
MOD	Modal Aspect marker ***nim/nụm***
MUT	Be in mutual familial relationship
NE	Non-Emphatic Prefix NEI – non-emphatic demonstrative prefix, form I ***min-*** NEII – non-emphatic demonstrative prefix, form II ***mũ-/mu-*** NEIII – non-emphatic demonstrative prefix, form III ***bit-***
NEG	Negative Marker ***eo/eõ***
NP	Numeral Prefix ***a-***
Nuw	Nuwawit testament obuä
NuwNT	Nuwawit testament etimeduw
OBJ	Objective Form of Personal Pronoun Suffix
OP	Optative
OVE	Optional vowel excrescence
PERF	Perfective Aspect Suffix ***-en***
PERS	Persistive marker ***ekeowina***

	Possessive Personal Pronoun Suffix
PREI	Pre-Inceptive Marker ***eitiok/eitsiõk***
PROG	Progressive Aspect Marker ***oreita/öreita***
PROX	Proximal
RED	Reduplicated Form of Verb
RPOS	Relative Possessive Classifier
SUCC	Successful Outcome Suffix ***wong/wõñ***
SUP	Superlative function
Tag	Quenstion Tag
TEMP	Temporal Marker
UNR	Unrealized Aspect Marker ***inan/nan***
UNR.NEG	Unrealized Negative Aspect Marker ***eab***
V	verb
VNI	Velar Nasal Intrusion
1976	Nuwawit Testament Etimeduw 1976
NG	Nauru Grammar 1936/A Nauruan Grammar 1937
*	Unattested form

All Bible quotations without 1976 alongside the citation, are taken from the 1918 Bible.

Preinceptive Function

This refers to an action not yet realized, and is marked by the marker ***etiok/eitsiõk***, and corresponds to the English “not yet”.

Preinceptive function – “before + VP”.

In most instances, this construction can be rendered in English as “before VP”.

Preinceptive Function – “unless + VP”.

When the Preinceptive marker is preceeded by the Conditional marker (tin ia/tin ia; ia), an English translation of “unless VP” is possible.

Examples of the Preinceptive Marker:

(1)
ñag[5,6] ã[7,8] eitsiõk[9] õrig[9a] imin, Gott õrig ianweron[10] me[11] eb[12] Ge 1:1
TEMP+MED+ --- PREI FAC+create AB+thing God FAC+create heavens & AB+land
when things had not yet been made to come into existence, God made to come into existence the heavens and the earth

(2)
me eitsiõk[9] erig[9a,13] imin ñana[14] bain[15,46] eat[16] eb, me eko[17] õañan Ge1:2
& PREIN be.created AB+thing E+MEDP object+CONS on+3SPOS AB+land & be.not content+3SPOS
and things that were for the earth had not yet been created, and it was empty/it did not have contents

(3)
me eitsiõk[9] tsimine[18] imin[19,46] erõ Ge2:5
& PREIN exist AB+thing 3SDEP+grow
and vegetation did not yet exist/ and before vegetation existed

(4)
ã[7,8] eitsiõk[9] bet kona[20] dañan amea[21] ion ñea[14] eiwin a[22] Ge 2:20
--- PREIN also able companion+CONS male+MED INDF E+MED fitting to
he had not yet received a companion of his who was suited to him

(5)
A eab ijeiji ia A eitsiõk ogin pat[29] dõgin
1SDEP UNR.NEG eat COND 1SDEP PREIN finish+CONS speak reason+3SPOS
aeõ[24] õrre amo Ge 4:33
GPOS+1SPOS come first
I will not eat if I have not yet first finished speaking about my coming/ I will not eat unless I finish speaking about my coming first

(6)
ñaga[5] Jehova eitsiõk õekeow Sodom me Gomorra Ge 13:10
TEMP+MED Jehovah PREINC FAC+be.not Sodom & Gomorrah
when Jehovah had not yet destroyed Sodom and Gomorrah/ before Jehovah had destroyed Sodom and Gomorrah

(7)
wo eitsiõk bet ome[23,51] aeõ[24] karig[9a] Ge 15:3
2SDEP PREIN also give+to+1SDAT GPOS+1SPOS CAUS+create
you have also not yet given to me my progeny

(8)
bwe eitsiõk[9] oquen[13] aũra[24] ibaka[13] Amorite Ge 15:16
for PREIN fill GPOS+3PPOS AB+ bad Amorite
for the badness of the Amorites was not yet full

(9)
ñag[6] ar eitsiõk mequõr Ge 19:4
TEMP+MED+ 3DDEP PREIN lie
when the two of them had not yet lain down (together)/ before the two of them had lain down

(10)

ar eitsiõk idõg[13] a eman Ge 19:8

3DDEP PREIN relations to male

the two of them had not yet had relations with a man/ before the two of them had relations with a man

(11)

ia wo eitsiõk baiwõñ ina Ge 19:22

COND 2SDEP PREIN reach there

if you have not yet reached there/ until you arrive there

(12)

Abimelech eitsiõk tũren a ãita[25] Ge 20:4

Abimelech PREIN near to female+MED

Abimelech had not yet come near to her

(13)

A eitsiõk kaiõt añõgen[26] ma[11,27] A õreip[sic; õreit] kaiõten ñabũmine[28] Ge 21:26

1SDEP PREIN hear word+3POS & 1SDEP PROG hear+PERF E+CL5+PROX

I had not yet heard about it but today I have been hearing it

(14)

ñag[6] e[8] eitsiõk[9] rañadat[29] dorer, kania, emetan Rebekka Ge 24:15

TEMP+MED+ --- PREI finish+CONS talk look 3SDEP+go.out+PERF Rebekah

when he had not yet finished speaking, look, Rebekah then came out/before he finished speaking, look, Rebekah then came out

(15)

ñag[6] A eitsiõk ũbwi it[29] dorer ian bũriõ, kania, emetan Rebekka Ge 24:45

TEMP+MED+ 1SDEP PREI finish CONS talk in+3SPOS heart+1SPOS look 3SDEP+go.out+PERF Rebekah

when I had not yet finished speaking in my heart, Rebekah then came out/ before I had done speaking in my heart, look, Rebekah then came out

(16)

mõ[11] õ[30] õijõn[9] ũra[50] atsin ian men Isaak ñea[14] ñain,

& --- send.away 3POBJ from+3SPOS in+3SPOS eye+CONS Isaac E+MED son+3SPOS

ñag[6] e[8] eitsiõk[9] ima[13] Ge 25:6

TEMP+MED+ --- PREI die

and he sent them away from before Isaac his son, when he had not yet died

(17)

kania, eimwirarat[16] equan, me eitsiõk[9] bet õrre edae ñea[14] eimwi

look straight+SUP+PERF AB+sun & PREI also come AB+time E+MED right

bwe enim ebwepo imin gõgõrõ ean[41] Ge 29:7

for 3SDEP+MOD gather.together AB+thing run+RED on+3SPOS

look, it is the middle of the day (lit. the sun is now very straight) and it has also not yet come the right time so that one should gather together the animals on it

(18)
ama eõ kona ñag[6] eitsiõk[9] mag[53] in[46] epo epowi,
1PEXC.DEP NEG able TEMP+MED+ PREI exhaust CONS be.together AB+flock
ñaga[5] re eitsiõk õpae epe atsin inimet[16] ebõkeneren Ge 29:8
TEMP+MED 3PDEP PREI FAC+turn AB+stone from+3SPOS, LOC+eye+3SPOS AB+well
we cannot since it is not yet complete the gathering together the flocks, since they have not yet rolled the stone from the opening of the well

(19)
bwõ[11] õad[9] wam[31] imin ñago[5] A eitsiõk õrre, me ebaken[9] ñage[5] Ge 30:30
for few RPOS+2SPOS AB+thing TEMP+DIST 1SDEP PREI come & numerous+PERF TEMP+PROX
for you had few things when I had not yet come and they are now many at this time/before I came you had few things but now they are numerous

(20)
re eõ kijeñ wam[31] schafe me ziegen ñag[6] eitsiõk[9] goro aũra[24] ibũm[13] Ge 31:38
3PDEP NEG CAUS+pregnant RPOS+2POS sheep & goats TEMP+MED+ PREI complete GPOS+3PPOS AB+day
your sheep and goats did not produce when their days had not yet completed/ before they completed their days your sheep and goats did not give birth (i.e. they did not miscarry)

(21)
eñame ion ñea[14] ã[7,8] eitsiõk[9] etow Ge 34:14
AB+person INDF E+MED --- PREIN cut
a person who is not yet cut (i.e. an uncircumcised person)

(22)
re eitsiõk õkõr[13] tũren a Ephrath Ge 35:16
3PDEP PREIN INTENS be.near to Ephrath
they were not yet really near to Ephrath/they were still some distance from Ephrath

(23)
ñaga[5] re ãt iow ogoeow,
TEMP+MED 3PDEP see DIR 3SDEP+be.far
me ñag[6] e[8] eitsiõk[9] tũren a ũra[50], rõ[32] kamararеijien Ge 37:18
& TEMP+MED+ --- PREIN be.near to 3POBJ 3PDEP think+APPL+PERF
when they saw him far off and when he was not yet near to them, they then conspired / while he was still some distance from them, and before he drew close to them, they then conspired

(24)
mõ[11] opudu[33] ñain Joseph arumen[34] ñag[6] eitsiõk[9] õrre eobweni n rõrõ,
& 3SDEP+fall child+CONS Joseph NP+two+ANIM TEMP+MED+ PREI come AB+year CONS famine
ñarumen[35] Asnath ñea[14] ñain Potiphera ñea[14] priester in On õrig a[22] Ge 41:50
E+two+ANIM+ Asenath E+MED child+CONS Potipher E+MED priest CON On generate to
and two sons of Joseph were born when the years of famine had not yet come, the two whom Asenath the daughter of Potipher the priest of On bore to him

(25)
Ruben õnei aeõra, mõ[11] ũge, adag A eitsiõk ogin pan a gamiã Ge 42:22
Ruben answer word+3PPOS & say TAG 1SDEP PREI finish+CONS speak to 2POBJ
Ruben answered and said, had I not yet finished saying to you…

(26)

re eitsiõk gaõeow Ge 44:4

3PDEP PREI be.far

they were not yet far off/ they were some distance away

(27)

me eitsiõk[9] eagada a bũmin an obweni n[49] tsimor etõñũ mi[11] ibũ Ge 47:9

& PREI attain to day+CONS GPOS+3SPOS year CONS live father+1SPOS & ancestor+1SPOS

and have not yet attained to the days of of years of life of my father and my ancestors

(28)

ñaiũ kõr ñage[5] ñarumene[35] ñaim, ñarumen[35] erig aw

child+1SPOS INTENS TEMP+PROX E+two+ANIM+PROX child+2SPOS E+two+ANIM+ 3SDEP+generate to+2SOBJ

eow ean[46] eben[46] Ãgypten; ñag[5] A eitsiõk õrre aw eow Agypten Ge 48:5

DIR on+3SPOS land+CONS Egypt TEMP+MED+ 1SDEP PREI come to+2SOBJ DIR Egypt

these two sons of yours are now my sons, the two who were born to you on Egypt-land; when I had not yet come to you at Egypt

(29)

mo[11] opudu[33] ñaiũra ñag[6] eitsiõk[9] õrre a ũra[50] ãinimwen gapudu oniñ Ex 1:19

& 3SDEP+fall child+3PPOS TEM+MED+ PREIN come to 3POBJ female+for CAUS+fall young

and their children are born when the midwives (lit. women causing the birth of a child) have not yet come to them/and their children are born before the midwives come to them

(30)

mi[11] nan[9] õten an[24,74] Pharao kaiõt aeõ, aña[75] ñea[14] eikũba bateõ

& UNR how GPOS+3SPOS Pharaoh hear voice+1SPOS 1SIND E+MED 3SDEP+unskilled lip+1SPOS

tekei ia ã[7,8] eitsiõk[9] etow? Ex 6:12

like COND --- PREIN cut

and it will be how Pharaoh's hearing my voice be [what will Pharaoh's reaction be when he hears my voice], I whose lips are unskilled as if they had not yet been cut/as if they are uncircumcised?

(31)

bwe re eitsiõk erõda Ex9:32

for 3PDEP PREIN grow.up

for (the plants) were not yet grown up

(32)

wo eitsiõk tsiet ñage[5] ñana[42] ã[7] ijababaen Ãgypten? Ex10:7

2SDEP PREIN know TEMP+PROX E+MEDP 3SDEP destroy+PERF Egypt

do you not know yet at this time that Egypt has been destroyed?

(33)

eko ion ñea[14] nan pudu ñain ie[11] eitsiõk[9] goro kõr an[24] bũm Ex23:26

be.not INDF E+MED UNR fall child+3SPOS COND PREIN complete INTENS GPOS+3SPOS day

there is no one whose child will be born if her days have not yet been completed/no child will be born premature to anyone

(34)

me e nim eõ õt[16] imin ñan[14] ebwigaga ie[11] e[8] eitsiõk[9] duduõt[16] ebõk

& 3SDEP MOD NEG eat AB+thing E+MEDP+ 3SDEP+holy+SUP COND --- PREIN wash+COM AB+water

duwen amo Le22:6

flesh+3SPOS first

and he must not eat the most holy things if he has not yet washed his flesh (body) with water first/and he must not eat the most holy things unless he has washed his flesh (body) first

(35)

re totu iat[16] etañ in quõquõr, bwina ã[7,8] eitsiõk[9] ogin õpan[13] õkõr[13]

3PDEP place in+3SPOS AB+place CONS bind+RED for+there --- PREI finish+CONS talk INTENS

bita ñea[14] ã[7] nimõ[13] ririñ a[22] Num 15:34

NEIII+MED E+MED 3SDEP MOD do to

they put him in the place of confinement because they had not yet finished speaking what they should do to him

(36)

wo eitsiõk bet otow gama eat[16] eb ñaben[36] õgõrũr[32]

2SDEP PREI also bring 1PEXC.OBJ on+3SPOS AB+land E+CL10[15]+MED+ 3SDEP+flow

ikimama me meli ean[41] Num 16:14

AB+milk & honey on+3SPOS

you have not yet brought us on the land which flows milk and honey on it

(37)

kuh ion ñea[14] õmwirara[32]…ñea[14] ene eitsiõk mek animwen Num 19:2

cow INDF E+MED 3SDEP+red E+MED AB+yoke PREI dwell atop+3SPOS

a red cow…the one which the yoke has not yet been on it

(38)

õten aeõ[24] ramwaniei ñea[14] Gott eitsiõk ramwaniei?

how GPOS+1SPOS curse+APPL E+MED God PREI curse+APPL

mõ õten aeõ[24] baragageñ ñea[14] Jehova eitsiõk baragageñ? Num 23:8

& how GPOS+1SPOS denounce E+MED Jehovah PREI denounce

how [can it be] my cursing someone the one whom God has not yet cursed him? and how [can it be] my denouncing the one whom Jehovah has not yet denounced?

(39)

adag[11] A eitsiõk pan aw mõ[11] ũge, imin memak ñana[42] Jehova õpan[32]

TAG 1SDEP PREI speak to+2SDEP & say AB+thing all E+MEDP Jehovah 3SDEP+speak

A ririñ? Num 23:26

1SDEP do

have I not yet told you, saying, ‘all the thing that Jehovah spoke of, I do’?

(40)

inimagen bet etõñin me ñait[16] ãn[37], ñea[14] eitsiõk mag[53] an bũm in oniñ,

among+3SPOS also father+3SPOS & child+CONS AB+female E+MED PREI exhaust GPOS+3SPOS day CONS young

ñea[14] emek ian an wak etõñin Num 30:16

E+MED 3SDEP+dwell in+3SPOS GPOS+3SPOS house father+3SPOS

also between a father and his daughter the one who has not yet completed her days of youth, the one who dwells in the house of her father

(41)

amwam õtsimor eoniñ in ãn[37] memak me eke dañamiã,

2PDEP+MOD FAC+live AB+young CONS AB+female all & make companion+2PPOS

ñabũna[38] re eitsiõk tsiet eman me mequõr itũrũra Num 31:18

E+ANIMP+MED 3PDEP PREI know AB+male & lie by+3PPOS

save all the young girls and make them your companions, those ones who have not yet known a man and lain down with them

(42)

bwe enim eõ ma eñame ñea[14] ema wõnõ[31],

for MOD NEG die AB+person E+MED [AB+die] RPOS+3SPOS

ñag[6] e[8] eitsiõk[9] weijo ian met[16] eponñame bwe ã[7] nimõ[13] mwit añõgen[39]

TEMP+MED+ --- PREI stand in+3SPOS eye+3SPOS nation for 3SDEP MOD judge

Num 35:12

so that the man should not die, the one who the death is his (in the context: the one causing unintentional death), when he has not yet stood before the nation in order to be judged

(43)

amwa eitsiok baiwõñ eõnano Deu 12:9

2PDEP PREI reach AB+rest

you have not yet arrived at rest

(44)

A tsiet aũra[24] kamarar ñea[14] rõ[11] õrig ñabũmine[28],

1SDEP know GPOS+3PPOS think E+MED 3PDEP FAC+create E+CL5[11]+PROX

ñag[6] A eitsiõk õmeatu ũra[50] eat[16] eb[12] ñaben[36] A patow[16,43]

TEMP+MED+ 1SDEP PREI bring.in 3POBJ on+3SPOS AB+land E+CL10[15]+ 1SDEP speak+DIR

iat[16] eñõgen schwõr Deu 31:21

in+3SPOS AB+word+CONS swear

I know their thinking the one that they originate this day when I have not yet brought them into the land that I spoke of with words of oath

(45)

adag[11] A eitsiõk ogin pan aw? Jos 1:9

TAG 1SDEP PREI finish+CONS speak to+2SOBJ

have I not yet finished speaking to you?

(46)

ñag[6] eitsiõk[9] mijimij amerumena[44], ãita[25] akõda añen[40] ũrõr[50] eow

TEMP+MED+ PREI sleep male+two+MED female+MED go.up to+VNI+PERF 3DOBJ DIR

animwet[16] ewak Jos 2:8

atop+3SPOS AB+house

when those two men had not yet slept, she then came up to them on the roof-top

(47)

ã[7,8] eistiõk[9] etow eñame memak ñabũna[38] ro[33] pudu eat[16] etomagage

--- PREI cut AB+person all E+ANIMP+MED 3PDEP fall on+3SPOS AB+wilderness

ian medena ñaga re metan Ãgypten Jos 5:5

in+3SPOS way TEMP+MED 3PDEP go.out+DIR8 Egypt

all the people were not yet circumcised those ones who were born in the wilderness along the way when they went out of Egypt

(48)

bwe ã[7,8] eistiõk[9] etow ũra[50], bwina re eõ detow ian medena Jos 5:7

for --- PREI cut 3POBJ for+there 3PDEP NEG cut+RED in+3SPOS way

for they were not yet circumcised, because they did not circumcise along the way

(49)
amwa eab kona n weijo ian men barũemiã,
2PDEP UNR.NEG able CONS stand in+3SPOS eye+3SPOS enemy+2PPOS
ñag[6] amwa eitsiõk eatow atsin[46] itũrimiã bita[14] ñea[14] ã[7] ogiten
TEMP+MED+ 2PDEP PREI remove from+3SPOS by+2PPOS NEIII+MED E+MED 3SDEP COMPL
õebwigaga Jos 7:13
FAC+holy+SUP
you will not be able to stand before your enemies since you have not yet removed from yourselves the thing that has been devoted

(50)
amwa õbũ õañama brot ñane[14] ñago[5] eitsiõk[9] õmwa atsin[16] ian
2PDEP take provisions+1PEXC.POSS bread E+PROXP TEMP+DIS PREI cool.off from+3SPOS in+3SPOS
ama[24] wak Jos 9:12
GPOS+1PEXC.POS house
we took these, our bread provisions, when they had not yet cooled, from our houses

(51)
õten, ã[7,8] eistiõk[9] eare ñune[14] eow ian wõn[31] buch Jashar? Jos 10:13
TAG --- PREI write E+PROXP DIR in+3SPOS RPOS+3SPOS book Jashar
is it not yet written in the book of Jashar?

(52)
ebak[9] õkõr[13] ijuw eb[12] ñan[14] amwa eitsiõk bwien Jos 13:1
numerous INTENS more AB+land E+MEDP+ 2PDEP PREI take.possession
there are many more lands that you have not yet taken possession of

(53)
ñane[14] eb[12] ñana[42] ã[7,8] eistiõk[9] kona[20] Jos 13:2
E+PROXP AB+land E+MEDP --- PREI able
these are the lands that have not yet been gotten

(54)
õten, oniñ[9] a gada idũra ñuno[14] i Peor, ñea[14] añ eitsiõk bet
TAG small to 1PINC.OBJ AB+sin E+DIST at Peor E+MED 1EXC.DEP PREI also
õdereder gada atsin[46] ean[41,46] ea ñabũmine[28] Jos 22:17
FAC+clean 1PINC.REFL from+3SPOS on+3SPOS to E+CL5[11]+PROX
is the past wrong at Peor small to us, the one that we have not yet also cleansed ourselves from it down to this day?

(55)
re eitsiok kona[20] oañat[16] epaba, me re eitsiõk dũbwedũbañai? Judg 5:30
3PDEP PREI able content+CONS AB+break+RED & 3PDEP PREI share.out+RED+APPL
have they not have yet gotten the spoil and have they not yet divided it out?

(56)
ãita[25] eõñ[11] ian men ean abũmin[60] aeiu, ñag[6] eitsiõk[9] baõ
female+MED 3SDEP+cry in+3SPOS eye+3SPOS on+3SPOS NP+CL5[11]+CONS NP+seven TEMP+MED+ PREI break
aũra[24] kadaro Judg 14:17
GPOS+3PPOS feast
she wept before him for seven days, while their feast had not yet ended

(57)

tsin ia ro[33] quõrõnõ abwetsin[61] aeiu eawaraeo ñan[14] atsitaba,

COND 3PDEP bind+COM+1SOBJ NP+CL7[18/19]+CONS NP+seven AB+STRING E+MEDP+ green

ñana[14] ã[7,8] eistiõk[9] õmõg, A nan jũrũñ, mi[11] nan[9] tekei aña eñame memak Judg 16:7

E+MEDP --- PREI FAC+dry.out 1SDEP UNR weak & UNR like 1SIND AB+person all

if they bind me with seven fresh strings that have not yet dried out, I will be weak, and I will become like every man

(58)

eitsiõk[9] bet baiwõñ iara itũbũ[13] ijũbar Judg 16:17

PREI also reach in+3PPOS head+1SPOS AB+razor

a razor has not yet reached atop my head/my hair has never been cut

(59)

bwe re eitsiõk kona[20] dũbañũra ñaben[36] ũbwiõra

for 3PDEP PREI able share+3PPOS E+CL10[15]+ homeland+3PPOS

inimaget[45] arõeni n[46] Israel memak ea ñabũmina[28] Judg 18:1

among+3SPOS AB+tribe CONS Israel all to E+CL5[11]+MED

for they had not yet gottten their portion, the land that was their land-holding among all the tribes of Israel, down to that day

(60)

ñaga[5] re eitsiok gaoeow atsin ean an[24] wak Micha, eñame ñabũna[38]

TEMP+MED 3PDEP PREI be.far from+3SPOS on+3SPOS GPOS+3SPOS house Micah AB+person E+ANIMP+MED

re mek iat[16] ewak ñan[14] eturen a an wak Micha re ebwepo Judg 18:22

3PDEP dwell in+3SPOS AB+house E+MED+ 3SDEP+be.near to GPOS+3SPOS house Micah 3PDEP gather.together

when they were not yet far from Micah's house, the men that were in the houses that were near to Micah's house gathered together

(61)

A eab roga ñag[6] eitsiõk[9] eatow nimen kimama oniñ une[14] 1Sa 1:22

1SDEP UNR.NEG go.up TEMP+MED+ PREI leave drink+3S.GER milk small PROX

I will not go up when this child has not yet left off the drinking of milk/ I will not go up before this child is weaned

(62)

ñag[6] eitsiõk[9] ima[13] wõn[31] lampe Gott, ñaga[5] Samuel ta mequõr ian an[24] wak

TEMP+MED+ PREI die RPOS+3SPOS lamp God TEMP+MED Samuel only lie in+3SPOS GPOS+3SPOS house

Jehova, ino emek wõn[24] lade Gott 1Sa 3:3

Jehovah yonder 3SDEP+dwell RPOS+3SPOS ark God

when the lamp of God had not yet gone out, while Samuel was lying in the house of Jehovah where the ark of God was

(63)

Samuel eitsiõk tsiet Jehova, me eitsiõk[9] bet meta a[22] aen Jehova 1Sa 3:7

Samuel PREI know Jehovah & PREI also go.out to voice+3SPOS Jehovah

Samuel had not yet known of Jehovah, and the word of Jehovah had also not yet come to him

(64)

arumet[34,47] kũhe ñarumen[35] etsimine ren[46] itũrõr, ñarumena[35] ã[7,8] eitsiõk[9] ñaeow

NP+two+ANIM cows E+two+ANIM+ 3SDEP+exist juice+3SPOS nipple+2DPOS E+two+ANIM+MED --- PREI place

ene earõr 1Sa 6:7

AB+yoke on+3DPOS

two cows that have milk in their udders (two milch cows), those two who have not yet had a yoke placed on them

(65)

A eitsiõk kõñõt[48] tsinin Jehova oquedeieõ 1Sa 13:12

1SDEP PREI request+RED from+3SPOS Jehovah FAC+favour+APPL+1S.GER

I have not yet entreated from Jehovah my being shown favour

(66)

ñaga[5] Saul edorer a amea priester, eitsiõk[9] rañada bita iribañañ

TEMP+MED Saul 3SDEP+talk to male+MED priest PREIN stop NEIII+MED AB+uproar

eat[16] eñõra n mek in ake dei[65] Philistia bwa aeõñ kañeda 1Sa 14:19

on+3SDEP place+3PPOS CONS dwell CONS fight people.of Philistia for progress increase

while Saul talked to the priest, the uproar in the war camp of the Philistines had not yet stopped but went on increasing

(67)

ñag[6] an[24] tsiõ rõ[32] pan a David mũñane[14] eñõg, David eibibõki eken[46,76] ea

TEMP+MED+ GPOS+3SPOS servant 3PDEP speak to David NEII+PROXP AB+word David 3SDEP+glad+RED IINDF+20[21] to

an ekei ijiben uea.me eitsiõk[9] goro mũñane[14] ibũm 1Sa 18:26

GPOS+3SPOS make+3SIND in-law+CONS king & PREI complete NEII+PROXP AB+day

when his servants told David these words, David rejoiced more than [at] his becoming the king's son-in-law. and these days had not yet been completed

(68)

õten, A eitsiõk ũge a gamiã, amwa eõ nuaw? 2Ki 2:18

TAG 1SDEP PREIN say to 2POBJ 2PDEP NEG go

have I not yet said to you, 'do not go!'?

(69)

wo eõ oduoku aeõ[24] nuaw ñag[6] A eitsiõk pan aw amo 2Ki 4:24

2SDEP NEG FAC+delay GPOS+1SPOS go TEMP+MED+ 1SDEP PREIN speak to+2SOBJ first

do not make delayed my going when I have not yet spoken of it to you first

(70)

õten, A eitsiõk ogiten pan aw ñan[14] e[8] eab[9] õrai eñõgen propheten ñan omo

TAG 1SDEP PREIN COMP speak to+2SOBJ E+MEDP+ --- UNR.NEG utter word+CONS prophets E+MEDP+ 3SDEP+good

bwe dõgũ…? 2Chr 18:17

for reason+1SPOS

had I not yet told to you that he will not utter good words of prophecy concerning me?

(71)

A eab redõ ia ã[7,8] itsiõk[9] õekeow ũra Ps 18:37

1SDEP UNR.NEG return COND --- PREIN FAC+be.not 3POBJ

and I will not return if they have not yet been destroyed/unless they have been destroyed

(72)

wo nim eõ kañaeot a eñame ie eko dõgin, tsin ie[11] e[8] eitsiõk[9] ririñ aw

2SDEP MOD NEG argue to AB+person COND be.not reason+3SPOS COND --- PREI do to+2SOBJ

ñea ebaka Prov 3:30

E+MED 3SDEP+bad

do not argue with man if there is no cause, if he has not yet done to you what is bad

(73)

bwe re eab mijimij ia re eitsiõk ogin ririñ ñea ebaka;

for 3PDEP UNR.NEG sleep COND 3PDEP PREI finish+CONS do E+MED 3SDEP+bad

me ã[7] onuaiw aũra[24] mijimij ñaga[5] re eistiõk õraijedu ibũn Pr 4:16

& 3SDEP take GPOS+3PPOS sleep TEMP+MED 3PDEP PREIN cast.down some

for they will not sleep if they have not yet finished doing what is bad; and their sleep is taken from them if they have not yet cast some down/for they will not sleep unless they finish doing what is bad; and their sleep is taken from them unless they have cast some down

(74)

Jehova õrigõ bwa adamonit[29] deden, ñag[6] e[8] eitsiõk[9] ririñ an makur

Jehovah FAC+create+1SOBJ for in.beginning+CONS ways+3SPOS TEMP+MED+ --- PREI do GPOS+3SPOS work

ñana[14] emwewak Pr 8:22

E+MEDP ancient

Jehovah created me as the beginning of his ways, when he had not yet accomplished his works that are from ancient times

(75)

ã[7] mwit añõgõ ñago[14] me ñago[14], atsin adamonin,

3SDEP separate word+1SPOS TEMP+DIST & TEMP.DIST from+3SPOS in.beginning+3SPOS

ñago[14] ã[7,8] eitsiõk[9] õrig eb Pr 8:23

TEMP+DIST --- PREIN FAC+create AB+land

I was judged aforetimes, from the beginning of it, when in the distant past the earth had not been created

(76)

A pudu ñago eitsiõk tsimine emago; ñag eitsiõk[9] burodaũt[16] ebõk ñan

1SDEP fall TEMP+DIST PREI exist AB+sea TEMP+MED+ PREI spring+CONS AB+water E+MEDP+ big

ouwak bõken Pr 8:24

water+3SPOS

I was born when in the distant past the sea did not yet exist; when the springs of the big waters [were] not yet

(77)

A pudu ñago ã[7,8] eitsiõk[9] ooaio etowedũdũ, ñag eitsiõk[9] tsimine ewedũdũ Pr 8:25

1SDEP fall TEMP+DIST --- PREI FAC+strong AB+mountain TEMP+MED+ PREIN exist AB+hill

I was born when in the distant past the mountains had not yet ben established, when the hills did not yet exist

(78)

ñag e[8] eitsiõk[9] ririñ eat[16] eb me etañ in kiãõ, ma adamonin mwareret[16] eb

TEMP+MED+ --- PREI do on+3SPOS AB+land & AB+place CON cultivate & in.beginning+CONS soil+CONS AB+land

Prov 8:26

when he had not yet accomplished it on the earth and the fields, and the beginning of the soil of earth

(79)

enim rañada ekañaeot ñag eitsiõk[9] ñuruñure eñame Pr 17:14

3SDEP+MOD cease AB+argue TEMP+MED+ PREIN complain AB+person

let arguing cease when people have not yet murmured/ let arguing cease before people murmur

(80)

ñea õnei eñõg ñag eitsiõk[9] kaiõt õkõr[13], ei ekabaãt me emaneañ ea ñei[57] Prov 18:13

E+MED answer AB+word TEMP+MED+ PREI hear INTENS 3SIND AB+fool & 3SDEP+shame to E+3SIND

the one who answers when he has not yet fully heard (the matter), he is a fool and it is shameful for him

(81)

õten, A eitsiõk ogiten eare aw mũñan omo ñan añõget[16] ekekeri n[49]

TAG 1SDEP PREI COMP write to+2SOBJ NEII+MEDP+ 3SDEP+good MEDP+ word+CONS AB+CAUS+learn CONS

tsiet-imin Prov 22:20

know-AB+thing

had I not yet written to you things that are good that [are] about lessons of knowledge

(82)

eistiõk[9] marañ Seol ma Abaddon; me eistiõk[9] bet marañ met[16] eñame Prov 27:20

PREI be.satisfied Sheol & Abaddon & PREI also be.satisfied eye+CONS AB+person

Sheol and Abaddon are not yet satisfied, and the eyes of men also are not yet satisfied

(83)

A eitsiõk kereri eat[16] eman, ma A eitsiõk kona[20] tsieten Amea Ebwigaga

1SDEP PREI CAU+learn on+3SPOS AB+wise & 1SDEP PREI able learn+3S.GER male+MED AB+holy+SUP

I have not yet learned the lesson by wisdom and I have not yet gotten the knowledge of the Holy One Prov 30:3

(84)

aro imin A kõñõt[48] tsinim; wo nim eõ bwean ame[51],

NP+two AB+thing 1SDEP request+RED from+2SOBJ 2SDEP MOD NEG hold.back to+1SDAT

ñag[6] A eitsiõk ima[13] Prov 30:7

TEMP+MED+ 1SDEP PREI die

two things I have requested from you; do not hold [them] back from me, when I am not yet dead (while I yet live)

(85)

etsimine edet edeten[77] ñabũn[38] tũ[11] ũra ro[33] omo[13] ian mõra, me

3SDEP+exist AB+generation INDF+CL32[29] E+ANIMP+ only 3PIND 3PDEP good in+3SPOS eye+3PPOS &

re eistiõk gabũr ũra atsin ean aũra[24] kanakanenõ Prov 30:12

3PDEP PREI wash 3POBJ from+3SPOS on+3SPOD GPOS+3PPOS filth

there is a generation, those who are good in their own eyes but they have not yet washed themselves from their filthiness

(86)

e rida ñag[6] eitsiõk[9] baõ iaõin, mo[11] oija ran an[24] wak õañara, mo[11] oija

3SDEP get.up TEMP+MED+ PREI break light+3SPOS & give.to branch+CONS GPOS+3SPOS house provisions+3PPOS & give.to

wõn[24] ãinimwen makur aũra[24] makur Prov 31:15

RPOS+3SPOS female.for work GPOS+3SPOS work

she rises while its light has not yet broken (whe rises while it is still dark), and gives her household their food, and gives her female workers their tasks

(87)

ekeken iju imit[16] on ñea ã[7] nimõ[13] ririñ a wañara[24] eñan vitis ñea[24] A eitsiõk

what more AB+thing INDF E+MED 3SDEP MOD do to RPOS+3PPOS place+3SPOS vine E+MED 1SDEP PREIN

ogiten ririñ a[22]? Is 5:4

COMP do to

what additional thing that shouldbe done to their vineyard that I had not yet done to it?

(88)

õten, A eitsiõk ogiten eõ mõmwi ñago Is 57:11

TAG 1SDEP PREI COMP NEG still TEMP+DIST

had I not yet kept silent from long times past?

(89)

õten, arumen[34] arũm towepo't[29] dũgidugo tsin ia ar eitsiõk õepoi bũriõũrõr

TAG NP+twoANIM 3DDEP+MOD be.together.CONS walk COND 3DDEP PREIN FAC+together+APPL innards+3DPOS amo? Am 3:3

first

do two men walk along together if they have not yet gathered their hearts together (i.e. agreed) first?/do two men walk along together unless they have agreed first?

(90)

ñaga[5] Maria ñea[14] inen mi Joseph ar ta weidenei ũrõr, ñag[6] ar eitsiõk

TEMP+MED Mary E+MED mother+3SPOS & Joseph 3DDEP only betrothe+APPL 3DOBJ TEMP+MED+ 3DDEP PREI

Idõb [idõg?], ã[7] tsietiet[16] ãita[25] bwe e jeñeow itũrin anin omotañitañ Matt 1:18

have.relations --- know+PERF female+MED for 3SDEP pregnant+DIR by+3SPOS spirit+3SPO 3SDEP+good+SUP

when Mary his mother and Joseph were betrothed to each other, when they had not yet [had relations], it was then known of her that she was pregnant by holy spirit

(91)

ngaga[5] Maria ngea[14] innen, me Joseph ar ogiten oedeneiy uror eirumena[52]

TEMP+MED Mary E+MED mother+3SPOS & Joseph 3DDEP COMP betrothe+APPL 3DOBJ female+two+MED

me ngaga[5] ar eitiok epon meg, metat[16] imin turit[16] eita[25] bwe yeng

& TEMP+MED 3DDEP PREI be.together+CONS dwell go.out+PERF AB+thing by+3SPOS female+MED for pregnant

eowen[49,59] turin amea eanni o modangidang Matt 1:18 1976

DIR+PERF by+3SPOS male+MED AB+spirit 3SDEP good+SUP

when Mary his mother and Joseph were betrothed to each other and when they had not yet dwelt together, things then happened through her for she was now pregnant by holy spirit

(92)

iduwen aeõ[24] ũge aw, wo eab metan[46] ina, ia wo eitsiõk totow

AB+true GPOS+1SPOS say to+2SOBJ 2SDEP UNR.NEG go.out+DIR8 there COND 2SDEP PREI give

magin[53] wam[31] denarius Matt 5:26

exhaust+CONS RPOS+2SPOS denarius

it is the truth my saying to you, you will not go out from there if you have not yet given the very last of your denarius

(93)

iduwen a pwan aw, wo [eab] metan[46] ina ia wo eitiok pumwe wong bita farthing

AB+true 1SDEP speak to+2SOBJ 2SDEP UNR.NEG go.out+DIR8 there COND 2SDEP PREI cost SUCC NEIII+MED farthing

ngea[14] magin[53]

E+MED exhaust+3SPOS

Matt 5:26 1976

truly I tell you, you will not go out from here if you have not yet repaid the last farthing/unless you repay the last farthing

(94)

tamo ñea[14] eatow agen, ñag[6] e[8] eitsiõk[9] mequõr it[29] dũra, e[8] eke[9] āita[25]

any E+MED leave spouse+SPOS TEMP+MED+ --- PREI lie CONS sin --- make female+MED

āinimwen mequõr it[29] dũra Matt 5:32

female.for lie CONS sin

anyone who leaves (divorces) his wife, when she has not yet lain in sin (committed adultery), he makes her a woman for adultery (an adulteress)

(95)

tamo ngea[14] oiyot[16] inna eita[25] agen ngag[6] eitiok[9] mekwor it[29] dura, eke[9] eita[25]

any E+MED send there female+MED spouse+3SPOS TEMP+MED+ PREI lie CON sin make female+MED

einumwen mekwor it[29] dura Matt 5:32 1976

female.for lie CONS sin

anyone who sends away (divorces) his wife when she has not yet lain in sin (committed adultery), makes her a woman of adultery (an adulteress)

(96)

mwa eo odidobo a ngabuna[38] kamie[54], bwe amea Etongumie ogiten tied

2PDEP NEG FAC+similar to E+ANIMP+MED 2POBJ for male+MED father+2PPOS COMP know

mungana[14] ewuina kamie ngaga[5] mwa etiok bet konga Matt 6:8 1976

NEII+MEDP fitting.to 2POBJ TEMP+MED 2PDEP PREI also request.to

do not make yourselves similar to those ones, for your Father has already known the things appropriate to you when you also have not yet petitioned him

(97)

A eitsiõk aia itũeb ion ñea[14] oũga ñaben itũrit[16] eñame ion, inimagen[46] Israel Matt 8:10

1SDEP PREI see AB+faith INDF E+MED be.so dimensio+3POS by+3SPOS AB+person INDF among+3SPOS Israel

I have not yet seen a faith whose stature is like this with a man among Israel

(98)

a etiok eediow ian[46] Israel ouwak it[16] itueb ngune[14] Matt 8:10 1976

1SDEP PREI find+DIR in+3SPOS Israel big CONS AB+faith E+PROX

I have not yet found in Israel this great faith

(99)

adaga, wo re eowen[46,59] ine bwe wo nim omedomedo kamar ngaga[5] etiok ore daein ?

TAG 2SDEP come DIR+PERF here for 2SDEP MOD oppress 1DINC.OBJ TEMP+MED PREI come time+3SPOS

Matt 8:291976

have you come here so that you should persecute us when it is not yet its time?

(100)

ã[7,8] itsiõk[9] ogiten aia deden ñune[14] eow inimagen[46] Israel ñago[5] Matt 9:33

--- PREI COMP see way+3SPOS E+PROX DIR among+3SPOS Israel TEMP+DIST

one had not yet seen this behaviour among Israel from times past

(101)

mwa nan etiok omagien[13,53] men mungana[14] gawan[46] Israel,

2SDEP UNR PREI exhaust+PERF eye+CONS NEII+MEDP city+CONS Israel

io inan[9] re amea[21] Ngait[16] engame Matt 10:23 1976

COND UNR come male+MED child+CONS AB+person

you will not yet have completed the [entrances?] of the cities of Israel, when the Son of Man will (have) come

(102)

õa amwañ[55] eitsiõk lesenei dedeũra ñabūna[38] priester iat[16] edogor ñaga[5] re riow

or 2PDEP+VNI PREI read+APPL manner+3PPOS E+ANIMP+MED priests in+3SPOS AB+prohibit TEMP+MED 3PDEP violate

eat[16] ibũm in[46] sabbath[58] iat[16] tempel eat[16,46]sabbath[58] me re eo dũra ean? Matt 12:5

on+3SPOS AB+day CONS sabbath in+3SPOS temple on+3SPOS sabbath & 3PPOS NEG sin on+3SPOS

or have you not yet read of the behaviour of the priests in the Law, when they violate on the Sabbath day in the temple on the Sabbaths and they do not sin by it?

(103)

oa oten an[24] metu wong engame ion ian an[24] oag amea[21] ngea[14] oaeo[9]

or how GPOS+3SPOS go.in SUCC AB+person INDF in+3SPOS GPOS+3SPOS house male+MED E+MED strong

me an[24] wuromiwong memag mungana[14] bwabwait[16] eoag,

& GPOS+3SPOS plunder+SUCC all NEII+MEDP object+RED+CONS AB+house

ngaga[5] etiok okwor[13] woten[56] amo amea[21] ngea[14] oaeo[9]? Matt 12:29 1976

TEMP+MED PREI bind SUCC+PERF first male+MED E+MED strong

or how a man's successful entry into the house of a strong man and his plundering every article of the house, when he has not yet successfully bound first the strong man?

(104)

adaga etiok[9] bet timine amie[24] kamarar ngamie[57] ? Matt 15:16 1976

TAG PREI also exist GPOS+2PPOS think E+2PIND

do you not yet have your own thoughts?/do your own thoughts not yet exist? [are ye also yet without understanding? KJV]

(105)

amwa eitsiõk tsiet, ñan[14] tamo ñea[14] emetu iat[16] imwi, orodu[33] a ije,

2PDEP PREI know E+MEDP+ any E+MED 3SDEP+go.in in+3SPOS AB+mouth 3SDEP+go.down to AB+belly

mi[11] imũr inan[9] tik õmeata atsin iat[29] dõrabat? Matt 15:17

& later UNR still bring.out from+3SPOS in+3SPOS body

do you not yet know that whatever goes into the mouth, goes down to the belly, and later is brought out from the body?

(106)

me eõ[9] õkanakanet[16] eñame eõt[16] ijeiji ia ã[7,8] eitsiõk[9] dudu ebe Matt 15:20

& NEG FAC+unclean AB+person 3SDEP+eat AB+food COND --- PREIN wash AB+hand

and a person has not been defiled eating food if the hands have not yet been washed

(107)

imin okanakanit[16] engame kor ngana[14], me iyeiyi ia engame etiok dudu beora,

AB+thing FAC+unclean AB+person INTENS E+MEDP & AB+eat COND AB+person PREI wash hand+3PPOS

eõ[9] okanakanit[16] engame Matt 15:20 1976

NEG FAC+unclean AB+person

those things are defiling man, but eating when people have not yet washed their hands, it does not defile man

(108)

A eab õijõn ūra[50] ia re eitsiõk ñanūmwi, bwi ta bwidüga mõ[11] rõ[32,33] gõb eow

1SDEP UNR.NEG send 3POBJ COND 3PDEP PREI stave.off.hunger for only chance & 3PDEP be.faint DIR

ian medena Matt 15:32

in+3SPOS way

and I will not send them away if they have not yet staved off hunger for it chances and they are faint along the way

(109)

me eo teng oiyon ura[50] ia re eitiok yeiyi bwe ngam ro[33] gob

& NEG want send 3POBJ COND 3PDEP PREI eat for lest 3PDEP be.faint

eow ian medena Matt 15:32 1976

DIR in+3SPOS way

and (I) do not want to send them away if they they have not yet eaten lest they be faint along the way

(110)

amwañ[55] eitsiõk bet tsiet, ma[11] amwa eõ õmaran mũñana[14] brot aijimo ñana[14] õañara

2PDEP+VNI PREI also know & 2PDEP NEG remember NEII+MEDP bread NP+five E+MEDP provisions+3PPOS

ñabũna[38] aijimo eranan, me ãgen atebit[16] ebwer ñan[14] amwa

E+ANIMP+MED NP+five AB+thousand & how.may number+CONS AB+basket E+MEDP+ 2PDEP

õebwepoijida? Matt 16:9

FAC+be.together+RED+DIR1

do you not yet also know and do you not remember those five loaves that was the food of the five thousand, and how many the quantity of baskets that you gathered up?

(111)

mwa etiok bet omwan[13] me mwa eo omaran mungana[14] brot aiyimo re ewuina

2PDEP PREI also wise & 2PDEP NEG remember NEII+MEDP bread NP+five 3PDEP fitting.to

aiyimo erangat[16] emman me abweret[16,62] egen mwa oepwoiy? Matt 16:9

NP+five AB+thousand AB+male & NP+CL6[32] how.many 2PDEP FAC+be.together+APPL

are you not yet wise and do you not remember those five loaves that were sufficient for five thousand men and how many baskets-full you gathered up?

(112)

amweiũm eõ pan a eñame bit[14] amwei ogiten aia,

2TDEP+MOD NEG speak to AB+person NEIII+MED+ 2TDEP COMP see

ñag[6] eistiõk rida Ñait[16] eñame atsin eat[16] ima Matt 17:9

TEMP+MED+ PREIN get.up child+CONS AB+person from+3SPOS on+3SPOS AB+die

you three, do not speak to people about what you have seen, when the Son of man has not yet risen from the dead/unless the Son of man has risen from the dead

(113)

tin ia bwiduga me edien, iduwen a pwan a kamie, ouwak[9] eken[76] an[24] ibibogi
COND chance & find+PERF AB+true 1SDEP speak to 2POBJ big INDF+20[21] GPOS+3SPOS glad+RED
bwe dogin ngea[14], dogin mungana[14] adumwa me ado re etiok ngiengio
for reason+3SPOS E+MED reason+3SPOS NEII+MEDP NP+ninety & NP+nine 3PDEP PREI wander
and if by chance he has found it, the truth I tell you, his joy is greater because of that, because [ratherthan] those ninety-nine that had not yet strayed
Matt 18:13 1976

(114)

amwa eitsiõk leseneI ñan[14] amea[21] ñea[14] õrig eñame, õ[8] õrig[9] ūra[50]
2PDEP PREI read+APPL E+MEDP+ male+MED E+MED FAC+create AB+person --- FAC+create 3POBJ
atsin ean adamonin õriget eb bwe eman me ān Matt 19:4
from+3SPOS on+3SPOS in.beginning+CONS FAC+create+3S.GER AB+land for AB+male & AB+female
have you not yet read that the one who created humans, created them from the beginning of the creation of earth as male and female?

(115)

dañõ, A eo ririñ aw ñea[14] ebaka: adag eitsiõk og aem
companion+1SPOS 1SDEP NEG do to+2SOBJ E+MED 3SDEP+bad TAG PREI finish voice+2SPOS
ame ean aiquen groschen? Matt 20:13
to+1SDAT on+3SPOS one groschen
my friend, I do not do what is bad to you: has your word to me not yet concluded for one shilling? [didst not thou agree with me for a penny? KJV]

(116)

mwa etiok bet retineiy angogen mineiyine[14] epwatow[43] turin God Matt 22:31 1976
2PDEP PREI also read+APPL word+CONS NEI+CL11[7]+PROX 3SDEP+speak+DIR by+3SPOS God
have you also not yet read about this expression spoken by God

(117)

bwe enim meta memag mungana[14] me etiok[9] togit[16] imin ngaga[5] Matt 24:6 1976
for 3SSDEP+MOD come.out all NEII+MEDP & PREI end+CONS AB+thing TEMP+MED
for all those things must take place and the end of things is not yet at that time

(118)

a pwan angen[40] kamie nuwawit[16] imin ngaga[5] re etiok meta Matt 24:25 1976
1SDEP speak to+VNI+PERF 2POBJ news+CONS AB+thing E+MEDP 3PDEP PREI go.out
I have told you concerning the things when they have not yet happened

(119)

mi nat[9,16,63] agada gait[16] eñame ñea[14] ijimeãn ñait[16] eñame!
& UNR reach.to woe+CONS AB+person E+MED betray child+CONS AB+person
nan[9] omo[13] a amea[21] ago ie[11] e[8] eitsiõk pudu Matt 26:24
UNR good to male+MED CF - -- PREI fall
and woe will reach to the man who betrays the Son of Man! it would have been better had he not yet been born

(120)

iduwen a pwan aw, ngage[5] kor yobum, ngaga[5] etiok[9] otogogo tomo,

AB+true 1SDEP speak to+2SOBJ TEMP+PROX INTENS at.night TEMP+MED PREI crow fowl

me inan[9] aiyuwori[64] am ereriono Matt 26:34 1976

& UNR NP+three+CL36[39] GPOS+2SPOS deny+COM+1SOBJ

it is the truth I tell you, this very night, when the rooster has not yet crowed, your denying me by it will be three times

(121)

ngaga[5] etiok[9] otogogo domo me inan aiyuworien[9,64] am[24] ereriono Matt 26:75 1976

TEMP+MED PREI crow fowl & UNR NP+three+CL36[39]+PERF GPOS+2SPOS deny+COM+1SOBJ

when the rooster has not yet crowed, your denying me will have been three times

(122)

Demoniba ! [ama] reit omaran ngana[42] ouge aen amea[21] amen karakared

Lord! 1PEXC.DEP PROG remember E+MEDP say voice+3SPOS male+MED man.for CAUS+deceive+RED

buriout[16] engame ngaga[5] etiok[9] man Matt 27:63 1976

heart+CONS AB+person TEMP+MED PREI die+PERF

Lord, we do remember that the word of the deceiver of the hearts of men said while ye was not yet dead/while he was still alive

(123)

añ eitsiõk ogiten aia deden ñune[14] Mark 2:12

1PINC.DEP PREI COMP see manner+3SPOS E+PROX

we had never yet seen this manner (this type of thing)

(124)

eko eñame ion okona n metu a[11]an wak eñame ñea[14] oaio[9], mi[11] ijimida

be.not AB+person INDF 3SDEP+able CONS go.in to GPOS+3SPOS house AB+person E+MED strong & remove

baibait[29] duwen, ie[11] e[8] itsiõk[9] oquõr[13] amo amea[24] oaio[9] mi[11] imũr i nan[9] ijimida

object+RED+CONS body+3SPOS COND --- PREI bind first male+MED strong & afterwards --- UNR remove

õañan an[24] wak Mark 3:27

content+CONS GPOS+3SPOS house

there is no man able to enter into the house of a strong man, and remove the objects of his body (his belongings) if he has not yet bound first the strong man/unless he binds first the strong man; and afterwards he will remove the contents of his house

(125)

eko engame ie metuwong ian an[24] oag amea[21] ngea[14] oaeo[9] tuwen me ia

be.not AB+person COND go.in+SUCC in+3SPOS GPOS+3SPOS house male+MED E+MED strong body+3SPOS & COND

yoridan in mungana[14] oangat[16] eoag ngana[42] etiok[9] okwor wong amo

seize CONS NEII+MEDP+MED contents+CONS AB+house E+MEDP PREI bind SUCC first

amea[21] oaeo[9] tuwen Mark 3:27 1976

male+MED strong body+3SPOS

there is no man when successfully entering the house of the one strong of body and when seizing the contents of the house, that has not yet completely bound first the man strong of body

(126)

bwait[16] ekegen amie[24] te[11] mamiow? etiok[9] bet etimine itueb ian burioumie?

object+CONS what GPOS+2PPOS only fear+RED PREI also 3SDEP+exist AB+faith in+3SPOS heart+2PPOS

Mark 4:40 1976

why your fearing? do you not yet have faith in your hearts?

(127)
togin [sic: dogin] bwe re etiok kamararеiy woten[56] nuwawin mungana[14] brot
reason+3SPOS for 3PDEP PREI think.APPL SUCC+PERF news+CONS NEII+MEDP bread
ngaga[5] oruwen marora Mark 6:52 1976
TEMP+MED harden+PERF mind+3PPOS
because they had not yet thought out concerning the loaves since their minds had hardened

(128)
bwe Pharisãer mi dei[65] Judea memak re eõ ijeiji ia re[11] eitsiõk dudu õkõr[13] bõra
for Pharisees & people.of Judea all 3PDEP NEG eat COND 3PDEP PREI wash INTENS hand+3PPOS
Mark 7:3
for the Pharisees and all the people of Judea do not eat if they have not yet thoroughly washed their hands/unless they thoroughly wash their hands

(129)
bwe amebuna[66] phariser me ngabuna[38] juden memag memag, re eab yeiyi
for male+ANIMP+MED Pharisee & E+ANIMP+MED jews all all 3PDEP UNR.NEG eat
ia re[11] etiok ebwaken aura[24] dudu beora Mark 7:3 1976
COND 3PDEP PREI numerous+PERF GPOS+3PPOS wash hand+3PPOS
for those Pharisees and all Jews, they will not eat if they have not yet multiplied the washing of their hands/unless they wash many times their hands

(130)
re[11] eab ijeiji ia re[11] eitsiõk ugo amo Mark 7:4
3PDEP UNR.NEG eat COND 3PDEP PREI bathe first
they will not eat if they have not yet bathed first/ they will not eat unless they bathe first

(131)
re[11] eo yeiyi bet iruwin aura[24] redo atin eat[16] etang in[46] erow
3PDEP NEG eat also after+3SPOS GPOS+3SPOS return from+3SPOS on+3SPOS AB+palce CONS trade
ia re[11] etiok ugo amo Mark 7:4 1976
COND 3PDEP PREI bathe first
also, they do not eat after they return from the marketplace if they have not yet bathed first/unless they bathe first

(132)
adaga naga re[11] eo obod [sic: odod?] ian aeora ngabuna[38] engaben ngago[5]
why directly 3PDEP NEG pass.by+RED in+3SPOS voice+3PPOS E+ANIMP+MED AB+elder TEMP+DIST
amebuna[66] ran am[24] kereri, bwe ri[11] ta an oangara ngaga[5]
male+ANIMP+MED branch+CONS GPOS+2SPOS CAU+learn for 3PDEP only eat provisions+3PPOS TEMP+MED
re[11] etiok dudu beora? Mark 7:5 1976
3PDEP PREI wash hands+3SPOS
why now do your disciples not continue in the words of the old-time elders, for they just eat their food when they have not yet washed their hands?

(133)
tsin ia[11] A õijõtow[43] ũra ũbwiõra ia re[11] eitsiõk ñanũmwi,
COND 1SDEP send+DIR 3POBJ homestead+3PPOS COND 3PDEP PREI stave.off.hunger
ri[11] nan gõb eow ian medena Mark 8:3
3PDEP UNR be.faint DIR in+3SPOS way
if I send them away to their homes when they have not yet staved off hunger, they will be faint along the way

(134)
tin ia[11] a oiyotow[43] ubwiora ura[54] ia re[11] etiok yeiyi me
COND 1SDEP send+DIR homestead+3PPOS 3POBJ COND 3PDEP PREI eat &
ri[11] nan ogob[13] eow iat[16] emedena Mark 8:3 1976
3PDEP UNR be.faint DIR in+3SPOS AB+way
if I send them to their homes when they have not yet eaten, they will be faint along the way

(135)
oten, ngaga[5] bet me mwa etiok tied iat[16] imin? Mark 8:21 1976
how TEMP+MED also & 2PDEP PREI know in+3SPOS AB+thing
how is it, even then, and you have not yet understood in[to] things?

(136)
mwa etiok retineiy bet ngarena[67] etar ouge : bita[14] epe ngea[14] amebuna[66]
2PDEP PREI read+APPL also E+CL31[28]+MED AB+write say NEIII+MED AB+stone E+MED male+ANIMP+MED
eamen keiy oag ro[33] bwiriow, eiyien[75] pen kowongit[16] eoag Mark 12:10 1976
AB+man.for CAU+build house 3PDEP cast.off 3SIND+PERF stone+CONS corner+CONS AB+house
you have not yet read also that passage of writing, saying, 'the stone the builders rejected, it has become the cornerstone of the house'

(137)
me nuwawin ngabuna[38] re man, ngana[42] ri[11] nan rida, mwa eitiok retineiy iow ian
& news+CONS E+ANIMP+MED 3PDEP die+PERF E+MEDP 3PDEP UNR rise 2SDEP PREI read+APPL DIR in+3SPOS won[31] buk amea[21] Moses Mark 12:26 1976
RPOS+3SPOS book male+MED Moses
and concerning those who have died, that they will rise, you have not yet read it in the book of Moses

(138)
bwe[11] enim meta kor ngea[14] me[11] etiok[9] togit[16] imin[46] ina Mark 13:7 1976
for 3SDEP+MOD go.out INTENS E+MED & PREI end+CONS AB+thing there
for that must occur, but the end of things is not yet there

(139)
mwa kania, a pwan angen[40] kamie nuwawit[16] imin memag ngag[6] re etiok meta
2SDEP look I spea to+VNI+PERF 2POBJ news+CONS AB+thing all TEMP+MED+ 3PDEP PREI go.out
Mark 13:23 1976
look! I have spoken to you concerning all the things when they have not yet occurred/before they happen

(140)
iduwen a pwan aw, tuk ngage[5] yobum, ngaga[5] etiok[9] aruworien[64] an[24]
AB+true 1SDEP speak to+2SOBJ still TEMP+PROX at.night TEMP+MED PREI NP+two+CL35[23]+PERF GPOS+3SPOS
togogo tomo, me inan[9] aiyuworien[64] am[24] ereriono Mark 14:30 1976
crow fowl & UNR NP+three+CL35[23]+PERF GPOS+2SPOS deny+COM+1SOBJ
it is truth I speak to you, the night-time today (this very night), when it has not yet been two times the crowing of the rooster, it will have been three times your denying me by it

(141)
ngaga[5] etiok aruworien[64] an[24] togogo tomo me inan[9] aiyuworien[64]
TEMP+MED PREI NP+two+CL35[23]+PERF GPOS+3SPOS crow fowl & UNR NP+three+CL35[23]+PERF
am[24] ereri ono Mark 14:72 1976
GPOS+2PPOS deny COM+1SOBJ

(142)
amea[21] Pilatus omwitong[33] ngaga[5] eman me[11] emwin amea[21] centurio me oudon[9]
male+MED Pilate 3SDEP+lament TEMP+MED 3SDEP+die+PERF & call male+MED centurion & ask
amea[21] ia eman oa etiok Mark 15:44 1976
male+MED CON 3SDEP+die+PERF or PREI
Pilate wondered when he had died and called the centurion over and asked him if he had died or not yet/whether he had died

(143)
ñea[14] engel õpan[32] ñago[5] e[8,11] itsiõk erig[13] iow iat[16] ije Lu 2:21
E+MED angel 3SDEP+speak TEMP+DIST --- PREIN come.into.existence DIR in+3SPOS AB+belly
the which the angel spoke of beforehand when he had not yet been created in the womb

(144)
tekeiy emwinen egetow[43]turin amea[21] engel ngaga[5] eitiok[9] rugiow [sic; rigiow][43]
like call+3S.GER name+DIR by+3SPOS male+MED angel TEMP+MED PREIN come.into.existence+DIR
ian buriout[16] eita[25] innen Lu 2:21 1976
in+3SPOS innards+3SPOS female+MED mother+3SPOS
according to the calling of his name by the angel when he had not yet come into existence in the inner parts of his mother

(145)
eogiten omeata ea amea[21] eow turit[63] Anni o Modangidang ngana[42] eab eed
3SDEP+COMP show to male+MED DIR by+3SPOS spirit 3SDEP good+SUP E+MEDP UNR.NEG see
bita[14] an[24] ima[13] ia murowa[68] men[46] eitiok eed wong amo amea ngea eobit
NEIII+MED GPOS+3SPOS die COND NEII+two+MED eye+3SPOS PREIN see SUCC first male+MED E+MED 3SDEP+anoint
eow turit[29] Demoniba Lu 2:26 1976
DIR by+3SPOS lord
it had been shown to him by the holy spirit that he would not see death if his eyes had not yet successfully seen the one who was anointed by the Lord/unless his eyes had seen the one who was anointed by the Lord

(146)
a etiok bet eediow ian[46] Israel marumwin[69] tueb une[14,70] ! Lu 7:9 1976
1SDEP PREIN also find+DIR in+3SPOS Israel zeal+CONS faith PROX
I have not yet found in Israel this zealous faith!

(147)
eko ia wo agu meo ; me eitune[25], atin ngago[5] oren[9] emetu[13],
be.not COND 2SDEP kiss eye+1SPOS & female+PROX from+3SPOS TEMP+DIST IMM come.in
me[11]etiok[9] rangedan agagu nano Lu 7:45 1976
& PREIN cease+CONS kiss+RED foot+1SPOS
it was not that you kissed my face (you did not kiss me); but this woman, from when I had just come in, has not yet ceased in repeatedly kissing my feet

(148)

oa inga i king ion ngea enim gaidun ake a tuk i king ion

or what AB king INDF E+MED 3DEP+MOD come.down+CONS fight to yet AB king INDF

ia etiok[9] megedu amo me kamarareiy? Lu 14:31 1976

COND PREIN sit.down first & think+APPL

or what king who should come down to fight against yet another king if he has not yet sat down and though it over?]

(149)

mi tsin ia amwar metu ian, amwar nan ãt ñait[16] esel iot[16,46] ã waij,

& COND 2DDEP go.in in+3SPOS 2DDEP UNR see child+CONS donkey INDF 3SDEP tie

ñea eñame eitsiõk megeda ean Lu19:30

E+MED AB+person PREIN sit.up on+3SPOS

and when you two go in it, you will see the child (i.e. colt) of a donkey that is tied, that a person has not yet sat upon it

(150)

tin ia mwar metuw ina me mwar nan eed ngait[16] esel en[16,46] ion ngea

COND 2DDEP go.in+DIR9 there & 2DDEP UNR see child+CONS donkey female INDF E+MED

engame ion[46] etiok megeda eat[16] erowin ngago me ngago Lu 19:30 1976

AB+person INDF PREIN sit.up on+3SPOS back+3SPOS TEMP+DIST & TEMP+DIST

and when you two go in there, you will see the child (i.e. colt) of a female donkey that a man has not yet sat upon its back ever before

(151

A pan aw bwi nan eab togogo domo ean ñabūmine[28] ñag[6] eitsiõk[9] aijuwõri[64]

1SDEP speak to+2SOBJ for UNR UNR.NEG crow fowl on+3SPOS E+CL5[11]+PROX TEMP+MED+ PREI NP+three+CL35[23]

am[24] ereriõnõ, bwe wo eõ oijuwoñõ Lu 22:34

GPOS+2SPOS deny+COM+1SOBJ for 2SDEP NEG recognize+1SOBJ

I tell you that a rooster will not crow on this day when it is not yet three times your denying me, that you do not know me

(152)

Petrus õmaran aet[29] Temoniba ñag[6] õ[30] ũge a[22], tsin ie[11] eistiõk[9] togogo domo

Peter remember voice+CONS lord TEMP+MED+ --- say to COND PREIN crow fowl

ean ñabũmine[28], nan aijũwõri[64] am[24] ereriõnõ Lu 22:61

on+2SPOS E+CL5+PROX UNR NP+three+CL35[23] GPOS+2SPOS deny+COM+1SOBJ

Peter remembered the word of the Lord when he said to him: when a rooster has not yet crowed on this day, it will be three times your denying me

(153)

amea[21] Petrus omaran wong mineiyina[71] engog amea Demoniba oraiy ngago[5] :

male+MED Peter remember SUCC NEI+CL11[7]+MED AB+word male+MED lord cast TEMP+DIST

ngaga[5] etiok[9] otogogo tomo me inan[9] aiyuwori[64] am[24] ereri ono Lu 22:61 1976

TEMP+MED PREIN crow fowl & UNR NP+three+CL35[23] GPOS+2SPOS deny COM+1SOBJ

Peter then fully remembered the word that the Lord uttered beforehand: when a rooster has not yet crowed, it will be three times your denying me

(154)

amea[21] etotu me iyimiow iat[29] dedagaiy me ngaeow iat[16] iyub eran[72]

male+MED 3SDEP+take.down & wrap in+3SPOS cloth & place in+3SPOS AB+pit INDF+CL30[3]

eaiyio eat[16] epe, ngarana[73] etiok ngaeow iat[16] engame ion

3SDEP+hew on+3SPOS AB+stone E+CL30[3]+MED PREI place in+3SPOS AB+person INDF

ngago me ngago Lu 23:53 1976

TEMP+DIST & TEMP+DIST

he took (him) down and wrapped (him) in cloth and placed (him) in a grave hewn from stone which had not yet had placed in it any person before

(155)

ñag[6] eitsiõk[9] rañada aũra[24] eõ tũebõn bwe dõgit[16] ibibõki,

TEMP+MED+ PREI cease GPOS+3PPOS NEG believe for reason+3SPOS glad+RED

me ñaga rõ[33] mwitõñ, õ[30] ũge a ũra, iña ijeiji itũrimiã? Lu 24:41

& TEMP+MED 3PDEP wonder --- say to 3POBJ what AB+food by+2PPOS

when their disbelief because of joy had not yet ceased, and while they were in wonder, amazed, he said to them: what food is with you/ what food do you have?

(156)

ngaga[6] re[11] etiok bet ekeiduwen[46] ian aura eibogi me ngaga[5]

TEM+MED 3PDEP PREI also trust in+3SPOS GPOS+3PPOS glad & TEMP+MED

ro[32] reita mwitong me ougen : etimine oa iyok iyeiyi turumie ? Lu24:41 1976

3PDEP PROG wonder & say+PERF 3SDEP+exist or no AB+food by+2PPOS

when they had also not yet trusted in their joy, and while they were amazed, he then said: do you have or not food with you?

(157)

ñago[5] eitsiõk[9] erig[13] imin, etsimine Logos, me Logos emek itũrin Gott,

TEMP+DIST PREI come.into.existence AB+thing 3SDEP+exist Logos & Logos 3SDEP+dwell by+3SPOS God

me Logos ei Gott John 1:1

& Logos 3SIND God

(158)

amea[21] emek itũrin Gott ñago[5] eitsiõk[9] erig[13] imin John 1:2

male+MED 3SDEP+dwell by+3SPOS God TEMP+DIST PREI be.created AB+thing

that one was with God when in the distant past things had not yet been created

(159)

amea[21] ngea[14] inan re iruwu, ngea[14] ita meg ngago[5] etiok[9] etimine[13] anga[75],

male+MED E+MED UNR come after+1SOBJ E+MED only dwell TEMP+DIST PREI exist 1SIND

ngea[14] eo equina deideiu ia anim eaead mungana[14] kworen wan[31] shoe

E+MED NEG fitting.to manner+1SPOS COND 1SDEP+MOD loosen+RED NEII+MEDP bind+CONS RPOS+3SPOS shoe

John 1:27 1976

that one who will come after me, the one who has been when I had not yet existed, the one whom it is not fitting my ways that I should untie the laces of his shoes

(160)

amea[21] eiy[75] ngea[14] a ogiten pwan angogen: inan[9] re iruwu engame ion,

male+MED 3SIND E+MED 1SDEP COMP speak word+3SPOS UNR come after+1SPOS AB+person INDF

ngea[14]ogoda[33] eame; dogin bwe timinen[9] amea[21] ngag[5] etiok[9] timine anga[75]

E+MED 3SDEP+high to+1SDTA reason+3SPOS for exist+PERF male+MED TEMP+MED+ PREI exist 1SIND

John 1:30 1976

that one, he is the one who I had spoke about him: there will come after me a man, the one who is higher than me; because that one has existed when I had not yet existed

(161)

ãitunuwe[78], eko ñun itūru mi itũrūm? eitsiõk õrre aeõ stunde John 2:4

female+here+you be.not E+PROX+ by+1SPOS & by+2SPOS PREI come GPOS+1SOBJ hour

woman! Is there nothing with me and with you? my hour is not yet come

(162)

eitunuwe[78]! ekegen ngea[14] worar[31] ean bitune[14]? eitiok[9] ore aeo[24] aua John 2:4 1976

female+here+you! what E+MED RPOS+1DINC.POSS on+3SPOS NEIII+PROX? PREI come GPOS+1SPOS hour

oh woman! what are the things belonging to you and me by this matter? my hour has not yet come

(163)

temoniba,rodu kõ ñag[6] eitsiõk[9] ima[13] ñaiū John 4:49

lord go.down COM TEMP+MED+ PREI die child+1SPOS

Lord, come down when my child is not yet dead/before my child dies.

(164)

mõ[11] õbũmen ñage[5], mi Jesu eitsiok õrre a ũra John 6:17

& FAC+night+PERF TEM+PROX & Jesus PREI come to 3POBJ

it was now dark, and Jesus had not yet come to them

(165)

bwe ñag[6] eitsiõk[9] erig[13] imin, Jesu etsiet ñabũna[38] ri[11] nan eõ tūebõn,

for TEMP+MED+ PREI be.creted AB+thing Jesus 3SDEP+know E+ANIMP+MED 3PDEP UNR NEG believe

ma[11]amea ñea[14] nan ijimeãn John 6:64

& male+MED E+MED UNR betray

for when things had not yet come into existence, Jesus knew those ones who will not believe him and the one who will betray him

(166)

eko engame ngea[14] enim re ame ia amea[21]Etongu ngea[14] oiyono etiok[9] gadug;

be.not AB+person E+MED 3SDEP+MOD come to+1SDAT COND male+MED father+1SPOSS E+MED send+1SOBJ PREI strain

me a nan orida amea[21] ean ngabumina[28] magit[16,53] ibum John 6:44 1976

& 1SDEP UNR FAC+rise.up male+MED on+3SPOS E+CL5[11]+MED exhaust+CONS AB+day

there is no man who must come to me if my Father, the one who sent me, has not yet drawn; and I will resurrect that one on the last day

(167)

etiok[9] ore aeo[24] dae; me tamo edae ewuina kamie ngamie[57] John 7:6 1976

PREI come GPOS+1SPOS time; & any AB+time fitting.to 2POBJ E+2PIND

my time has not yet come; but any time is appropriate for you

(168)

A eab roga ean bita[14] ekadaro aña[75], bwe[11] eitsiõk[9] goro aeo[24] dae John 7:8

1SDP UNR.NEG go.up on+3SPOS NEIII+MED AB+feast 1SIND for PREI complete GPOS+1SPOS time

as for me, I will not go up on the festival, for it is not yet complete my time

(169)
amie[75] mwa nanga ko bita feiertag, me[27] anga[75] a eab roga ea bita feiertag
2PIND 2PDEP go.to COM NEIII+MED feiertag & 1SIND 1SDEP UNR.NEG ro.up to NEIII+MED feiertag
bwe[11] etiok[9] ogoron[13] aeo[24] dae John 7:8 1976
for PREI complete+PERF GPOS+1SPOS time
as for you, you go to the feast-day, but as for me, I will not go up to the feast-day, for my time had not yet been completed

(170)
ro[33] kwokwon ibwaen; me eko ion ia ere a[22] ben, bwe[11] etiok[9] ren
3PDEP strive sieze+3S.GER & be.not INDF COND extend to hand+3SPOS for PREI come+PERF
bita aua n ngaga[5] John 7:30 1976
NEIII+MED hour CONS TEMP+MED
they strove to seize him; but there was not one that extended his arm to him because the hour for that time had not yet come

(171)
bwe[11] ã[8] eitsiõk[9] totow anin (omotañitañ); bwina ã[8] eitsiõk[9] õraitsit Jesu John 7:39
for --- PREI give spirit+3SPOS 3SDEP+good+SUP for+here --- PREI FAC+glory Jesus
for the (holy) spirit had not yet been given; because Jesus had not yet been glorified

(172)
me opwan[33] ngeiyina[71] bwe ekeiy[75] angogen bita[14] eanni ngea[14] amebuna[66]
& speak E+CL11[7]+MED for make+3SIND word+CONS NEIII+MED AB+spirit E+MED male+ANIMP+MED
ri[11] nan ekeiduwen on ri[11] nan ogok, bwe[11]etiok[9] oiya bita[14] eanni ngaga[5],
3PDEP UNR confide COMM 3PDEP UNR get. hold for PREI give.to NEIII+MED A+spirit TEMP+MED
dogin bwe[11] etiok[9] oraidid Jesus John 7:39 1976
reason+3SPOS for PREI FAC+glory Jesus
he spoke that word as making itself about the spirit, the one that those ones [who] will put faith in him will receive it, for the spirit had not yet been given at that time, because Jesus had not yet been glorified

(173)
õten, wõra[31] dogor õmwit[33] añõget[16] eñame, ia ã[8] eitsiõk[9] kaiõt eow itũrin amo,
TAG GPOS+1SINC.POS prohibit 3SDEP+separate word+CONS AB+person COND --- PREI hear DIR by+3SPOS first
mi tsiet[9] bit[14] e ririñ? John 7:51
& know NEIII+MED+ 3SDEP do
does our Law judge man if it has not been heard first from him and known what he does?

(174)
adaga, bita[14] atta[24] doger oreita[13]mwid aiyok angoget[16] engame ion
TAG NEIII+MED GPOS+1PINC.POS prohibit PROG separate or.not word+CONS AB+person INDF
ngaga[6] etiok[9] kaiyot bet aen bita[14] engame amo me ngaga[5] etiok[9] bet tied
TEMP+MED PREI hear also voice+3SPOS NEIII+MED AB+person first & TEMP+MED PREI also know
bita[14] eriring? John 7:51 1976
NEIII+MED 3SDEP+do
our Law, does it judge or not a man when the voice of that man has not yet been heard first and when what he does is not yet known?

(175)
Jesus oraiy mungana[14] tangin murana[73] dabwadi n koraiy ngaga[5] oreita[13] kereri
Jesus utter NEII+MEDP place+CONS NEII+CL30[3]+MED box CONS CAUS+cast TEMP+MED PROG CAUS+learn
eow iat[29] tempel: me eko ion ia ibwa bwe[11] etiok[9] ore[13] an[24] aua
DIR in+3SPOS AB+temple & be.not INDF COND sieze for PREI come GPOS+3SPOS hour
[n] ngaga[5] John 8:20 1976
[CONS] TEMP+MED
Jesus uttered those things alongside the offering-box when he was teaching in the temple: and there was not one that seized him for his hour for that time had not yet come

(176)
atsin ngago[5] etiok[9] timine imin nanga[57], a oreita dorer a bet kamie John 8:25 1976
from+3SPOS EMP+DIST PREI exist AB+thing 1SIND 1SDEP PROG talk to also 2PDEP
from when things did not yet exist, it is I, I am talking to you also

(177)
ama[75] an[24] karig Abraham, ma[11] amañ[55] eitsiõk tsiõ itũrit[16] eñame
1PEXC.IND GPOS+3SPOS CAU+come.into.existence Abraham & 1PEXC.DEP+VNI PREI serve by+3SPOS AB+person
ia aiquen John 8:33
COND one
we are the seed/offspring of Abraham and we have not yet served a man even one

(178)
etiok[9] aiyima am[24] obweni me wo eedien amea[21] Abraham? John 8:57 1976
PREI NP+fifty GPOS+2SPOS year & 2SDEP see+PERF male+MED Abraham
your years are not yet fifty and you have already seen Abraham?

(179)
bwe ñago[5] eitsiõk[9] bet pudu Abraham deõ rene naña[57] John 8:58
for TEMP+DIST PREI also fall Abraham only+NEG [----] E+1SIND
for when in the past Abraham had yet been born, it is not [----] I (before Abraham was, I am KJV)

(180)
dei Judea re eõ tũebõn añõgen ñan[14] e[8] eõ[9] ãtirõñin ñago[5], me ãtien irõñin ñage[5],
people.of Judea 3PDEP NEG faith word+3POS E+MEDP+ --- NEG see+freely TEMP+DIST & see+PERF freely TEMP+PROX
ñaga[5] re eitsiõk õni etõñin mi inen amea[21] eõ ãtirõñin John 9:18
TEMP+MED 3PDEP PREI seek father+3SPOS & mother+3SPOS male+MED NEG see+freely
the people of Judea did not believe about him that before he was blind, and he know had clear sight, when they had not yet sought out the father and mother of the blind man

(181)
bwe Jesus etiok baiwong ngamwarina[79] etang in meg ngaga[5],
for Jesus PREI reach E+CL23[22]+MED AB+place CONS dwell TEMP+MED
bwe[11] etuk[9,80] ina or ekowong eita[26] Martha John 11:30 1976
for still there 3D+DEP meet.up female+MED Martha
for Jesus had not yet reached that dwelling place at that time, for he stayed there (where) he and Martha had met up

(182)
amebuna[66] ran an[24] kereri re[11] etiok tied ian mineiyina[71]; me ngaga[5] ogiten
male+ANIMP+MED branch+CONS GPOS+3SPOS CAUS+learn 3SDEP PREI know in+3SPOS NEI+CL11[7]+MED & TEMP+MED COMP
oraidid Jesus me ro[11] omaraten, ngana[42] eareen kor ngeiyina[71] bwe angogen John 12:16
FAC+glory Jesus & 3PDEP remember+PERF E+MEDP write+PERF INTENS E+CL11[7]+MED for word+3SPOS
his disciples did not yet understand in that word; but when Jesus had been glorified, they then remembered that it was already written that word as about him

(183)
ñag[6] eitsiõk[9] õrre ekadaro n passah, Jesu etsiet bwõ[11] õrren
TEMP+MED+ PREI come AB+feast CONS passah Jesus 3SDEP+know for come+PERF
an[24] stunde n baõedan[46] ean[46] eb une ea Etõñin John 13:1
GPOS+3SPOS hour CONS depart on+3SPOS land PROX to father+3SPOS
when the feast of passover had not yet come, Jesus knew that his hour of departing this earth to his Father had come

(185)
A õmeata a gamiã bita[14] ñag[6] eitsiõk[9] õrre, bwa[11] amwaim tũebõnõ iõ[11] õrre,
1SDEP show to 2POBJ NEIII+MED TEMP+MED+ PREI come for 2PDEP+MOD believe+1SOBJ COND come
bwa[11] aña[75] õkõr amea[21] John 13:19
for 1SIND INTENS male+MED
I show you that thing when it has not yet come, so that you should believe in me when I come, that I truly am he

(186)
eab[9] togogo domo ñag[6] eitsiõk[9] aijuwõri[64] am[24] ererionõ John 13:38
UNR.NEG crow fowl TEMP+MED+ PREI NP+three+CL35[23] GPOS+2SPOS deny+COM+1SOBJ
the rooster will not crow when it is not yet three tims your denying

(187)
ougan arakwin aeo[24] meg tangumie me mwa etiok tied o? John 14:9 1976
be.so+PERF long+CONS GPOS+1SPOS dwell by+2PPOS & 2PDEP PREI know 1SOBJ
it has been like so the length of my staying with you and you do not yet know me?

(188)
ngage[5] bet me a pwan angen kamie ngaga[5] etiok meta,
TEMP+PROX also & 1SDEP speak to+VNI+PERF 2POBJ TEMP+MED PREI go.out
bwe mwaim ekeiduwen kor imur ia inan[9] ogiten meta John 14:29 1976
for 2PDEP+MOD confide INTENS later COND UNR PROG go.out
now also I have told you when it has not yet taken place, so that you may really believe it when it will have taken place

(189)
tsin ia eb emiowi gamiā, amwaim tsiet bwe[11] e miowõ ñago[5] e[8] eitsiõk[9] miowi
COND AB+land DEP+hate 2POBJ 2PDEP+MOD know for 3SDEP fear+1SOBJ TEMP+DIST --- PREI fear
gamiā John 15:18
2POBJ
If the world hates you, you must know that it hated me before when it had not yet hated you

(190)
ngage[5], amunuwe[78] ngawe[57] Etongu, oraidid ono ko eow turum
TEMP+PROX male+PROX+2SIND E+2SIND father+1SPOS FAC+glory COM+1SOBJ COM DIR by+2SPOS
bita[14] eraidid ngea[14] raididu eow tangum ngago[5] etiok[9] etimine[13] eb John 17:5
NEIII+MED AB+glory E+MED glory+1SPOS DIR by+2SPOS TEMP+DIST PREI exist AB+land
now, oh you, my Father! through you, glorify me with the glory that was my glory alongside you when in the distant past the world had not yet existed

(191)
dogin am[24] auwe eo ngaga[5] etiok[9] etimine[13] eb John 17:24
reason+3SPOS GPOS+2SPOS love 1SOBJ TEMP+MED PREI exist AB+land
because of your loving me when the world did not yet exist

(192)
ean mũmwarina[79] etañ in kião etsimine eraõ in ima ñaran[73] etsimeduw,
on+3SPOS NEII+CL23[22] AB+place CONS cultivate 3SDEP+exist AB+cave CONS AB+die E+CL30[3]+MED + 3SDEP+new
ñarana[73] ã[8] itsiõk[9] iriedu eñame ian John 19:41 John 19:41
E+CL30[3]+MED ---PREI bury AB+person in+3SPOS
In that garden there was a new cave [tomb] for the dead, in which man had not yet been buried

(193)
etimine ebe eran[72] etimeduw ngarana[73] eitiok[9] ongaeow[13] iat[16] engame
3SDEP+exist AB+tomb INDF+CL30[3] 3SDEP+new E+CL30[3]+MED PREI place in+3SPOS AB+person
ion John 19:41 1976
INDF
there was a new tomb in which a person had not yet been placed

(194)
bwe re etiok tied eat[16] Etar, ngana[42] enim rida atin turit[45] amen ima John 20:9
for 3PDEP PREI know on+3SPOS AB+mark E+MEDP 3SDEP+MOD rise.up from+3SPOS by+3SPOS male.for AB+die
for they have not yet understood in the Scriptures that he rise up from the the dead

(195)
wo eõ toweõ bwa A itsiõk roga a Etõñũ John 20:17
2SDEP NEG touch+1SOBJ for 1SDEP PREIN go.up to father+1SPOS
do not touch me for I have not yet ascended to my Father

(196)
wo eo towetoweo, dogin bwe a etiok roga amea[21] Etongu John 20:17 1976
2SDEP NEG touch+RED+1SOBJ reason+3SPOS for 1SDEP PREI go.up+to male+MED father+1SPOS
do not touch me because I have not yet ascended to my Father

(197)

tin ia murowe[68] meo etiok eedwotow[81] ean mururaoa[82] ben uiten

COND NEII+two+PROX eye+1SPOS PREI see+SUCC+DIR on+3SPOS NEII+two+CL30[3]+MED hand+3SPOS wound+CONS

mwit(16) ener, me aitiok ebwabuon wong tinibeo engen mungana[14] ener

boundary+CONS AB+nail & 1SDEP+PREI poke+COMM SUCC finger+1SPOS location+CONS NEII+MEDP AB+nail

me atiok ngaeow eat[16] erurun murane[73] beo, me a eab ekeiduwen

& 1SDEP+PREI place on+3SPOS side+3SPOS NEII+CL30[3]+PROX hand+1SPOS & 1SDEP UNR.NEG confidence

John 20:25 1976

If my eyes have not yet fully seen on his hands the wounds of the nail sides, and I have not yet fully poke with my finger the locations of the nails and I have not yet placed my hand on this side of his, I will never believe

(198)

amunuwe[78] Thomas, ngaga[5] wo eed on me wo ekeiduweten; re mawir ngabuna[38]

male+PROX+2SIND Thomas TEMP+MED 2SDEP see COMM & 2SDEP confidence+PERF 3PDEP be.blessed E+ANIMP+MED

meora re etiok aeae imin me re ekeiduwen bet ngaga[5] John 20:29 1976

eye+3PPOS 3PDEP PREI see+RED A+thing & 3PDEP confide also TEMP+MED

oh Thomas! since you see by it and now you have believed; they are blessed those ones their eyes have not yet seen things but they also believe at that time

(199)

mi[11] nan[9] ekei itũr equan, me era maraman, ñag[6] eitsiõk[9] õrre

& UNR make+3SIND AB+dark AB+sun & AB+blood moon TEMP+MED+ PREI come

mũbũmina[28] ibũm ouwak mõ[11] õkaganado[32], ñabũmin[28] an bũm Jehova Ac 2:20

NEII+CL5[11]+MED AB+day big & 3SDEP+ important E+CL5[11]+MED+ GPOS+3SPOS day Jehovah

and the sun will become darkness and the moon blood, when it has not yet come that great and notable day, which is the day of Jehovah

(200)

ñaga[6] re tsiet bwũ[11] ũrõr[75] eñame ñarumen[35] ar eitsiõk kereri,

TEMP+MED 3PDEP know for 3DIND AB+person E+two+ANIM+MED+ 3DDEP PREI CAU+learn

ma[11] ar ikũba, rõ[33] mwitõñ Ac 4:13

& 3DDEP unskilled 3PDEP amaze

when they knew that the two of them were men who had not yet been instructed, and were unskilled, they marvelled

(201)

ñago[5] ã[8] eitsiõk[9] row-iow, deõ ũbwiõm? Ac 5:4

TEMP+DIST --- PREI trade+DIR only+NEG homestead+2SPOS

when it had not yet been sold, was it not your property?

(202)

ngago[5] etiok[9] rowiow, teo bwiom? Ac 5:4 1976

TEMP+DIST PREI trade+DIR only+NEG homestead+2SPOS

When it had not yet been sold, was it not your property?

(203)

etõñida ñea[41] Abraham, ñag[6] e mek i Mesopotamia, ñago[5] e[8] eitsiõk[9]

father+1PINC.POS E+MED Abraham TEMP+MED+ 3SDEP dwell at Mesopotamia TEMP+DIST ---PREI

mek Haran Ac 7:2

dwell Haran

our father Abraham, when he dwelt in Mesopotamia, when he had not yet dwelt in Haran

(204)

amea[21] etongita ngea[14] Abraham ngag[5] emeg ino Mesopotamia,

male+MED father+1PINC.POS E+MED Abraham TEMP+MED+ 3SDEP+dwell yonder Mesopotamia

ngaga[5] amea[21] etiok iy megin[46] eow Charan Ac 7:2 1976

TEMP+MED male+MED PREI chose dwell+CONS DIR Haran

our ther Abraham when he dwelt [in] yonder Mesopotamia, when he had not yet chosen the dwelling in Haran

(205)

bwe ita pwan ngana[42] inan[9] oiya amea[21] me ea ngabuna[38] an[21] karig

for only speak E+MEDP UNR give.to male+MED & to E+ANIMP+MED GPOS+3SPOS CAU+come.into.existence

ngabena[36] yamwen, ngaga[6] bet etiok[9] timine ngait[16] ot[16] emman Ac 7:5 1976

E+CL10[15]+MED future TEMP+MED also PREI exist child+3CONS INDF AB+male

for just spoke of it that he will give to him and to his seed/offspring that land in the future, when as a possession and after him to his offspring, even so also a male child of his did not yet exist

(206)

bwe e[8] itsiok[9] ewedu a ion eara[83], me ri[11] ta baptizo ian[46] eget temoniba Jesu

for ---PREI alighted to INDF on+3PPOS & 3PDEP only baptize in+2SPOS name+CONS lord Jesus

Ac 8:16 1976

for it had not yet settled on one among them but they were only baptized in the name of the Lord Jesus

(207)

A eõ kona: bwe[11] eitsiõk[9] metu ian mwũ imit[16] on ñea[14] eõ dereder,

1SDEP NEG able for PREI go.in in+3SPOS mouth+1SPOS AB+thing INDF E+MED NEG clean

õa ñea[14] õmwarere[33] Ac 11:8

or E+MED 3SDEP+dirt

I cannot: for a thing which is unclean or which is dirty has not yet entered into my mouth

(208)

ekeow ngana[14], bwe[11] etiok[9] metu ian mu imin ngan[9] eko deidein

be.not+DIR E+MEDP for PREI go.in in+3SPOS mouth+1SPOS AB+thing E+MED+ be.not manner+3SPOS

oa ekanakanino ngago me ngago Ac 11:8 1976

or 3SDEP+filthy TEMP+DIST & TEMP+DIST

it is not so, for thing which have no custom or filthy have not yet entered into my mouth ever before

(210)

me ita mamegeda Lystra engame ion, ngea[14] eyurung mururaoa[82] nanan me orang

& only sit.down+RED Lystra AB+person INDF E+MED 3SDEP+weak NEII+two+CL30[3]+MED foot+3SPOS & 3SDEP+cripple

atin ian[46] yet[16] eita[25] innen, ngea[14] etiok[9] bet dugidugo

from+3SPOS in+3SPOS belly+CONS female+MED mother+3SPOS E+MED PREI also walk

atin ngago me ngago Ac 14:7 1976

from+3SPOS TEMP+DIST & TEMP+DIST

and a man used to sit around Lystra, whose legs were weak and crippled from his mother's womb, who also had not yet walked ever before

(211)

ekeow, bwe ama etiok bet kaiyot ngan[42] etimine eanni o modangidang ion Ac 19:2

be.not+DIR for 1PEXC.DEP PREIN also hear E+MEDP+ 3SDEP+exist AB+spirit 3SDEP good+SUP INDF

no, for we have not yet heard that there exists an holy spirit

(212)

eoiya kamie oa iyok tuwomie, bwe mwaim irigageng amen Rom ion,
3SDEP+give+to 2POBJ or no opportunity+2PPOS for 2PDEP+MOD beat man.for Rome INDF
ngea[14] bet aetiok mwid amo angogen ? Ac 22:25 1976
E+MED also 1SDEP+PREI separate first word+3SPOS
have you been given permission so that you should sourge a Roman, the one whom I have not yet first judged?

(213)

bwe re nim eõ jeiji me ren ia re eitsiõk abi amo Paulus Ac 23:12
for 3PDEP MOD NEG eat & drink COND 3PDEP PREI slay first Paul
so that they should not eat and drink if they have not yet slain first Paul/unless they kill Paul first

(214)

A pan añen [40] ũra bwe deõ dedet[29] dei Rom etotow eñame ion,
1SDEP speak to+VNI+PERF 3POBJ for only+NEG manner+CONS people.of Rom 3SDEP+give AB+person INDF
ia amea[21] ñea[14] ã[7] tata etsiõk aia men amebũna[66] re tata,
COND male+MED E+MED 3SDEP lift.up PREI see eye+CONS male+ANIMP+MED 3PDEP lift.up
me ñaga[16] ã[8,11] itsiõk oijañen[40] ma an[24] dae in õnei dõgin[46] ean Ac 25:16
& TEMP+MED --- PREI give.to+VNI+PERF & GPOS+3SPOS time CONS ask reason+3SPOS on+3SPOS
I have told them that it is not the Roman custom [that] a man is given [over] if that man who has been lifted up (for judgmernt)] has not yet seen the faces of those men lifting him up (his accusers), and when he has not yet been given the place and the time to question for its reason by it

(215)

ã[8] kona n õijõn amune[21] ago ie[11] e[8] eitsiõk[9] pan Kaiser bwa[11] amen mwit añõgen Ac 26:32
3SDEP able CONS send male+PROX CF --- PREI speak Kaiser for man.for separate word+3SPOS
it would have been possible to release this man, had he not yet spoken of the Caesar as his judge

(216)

bwe eab[9] õrre mũbũmina[28] ie[11] eitsiõk[9] õrre amo bita[14] egõgaro,
for UNR.NEG com NEII+CL5[11]+MED COND PREIN come first NEIII+MED AB+fall.back
mi tin ia ã[7,8] eitsiõk[9] õmeata bet amo amea[21] ebaka 2Th2:3
& COND --- PREIN show also first male+MED 3SDEP+bad
for that day will not come if first the falling away has not yet come and if first the evil one has not yet been revealed

(217)

ñea[14] ã[8] õmagaeõ bwe dõgin[46] ean aquõreõ, tekei aña[75] eñame ion ñea[14] ebaka;
E+MED 3SDEP FAC+suffer+1SOBJ for reason+3SPOS on+3SPOS bind+3SPOS like 1SIND AB+person INDF E+MED 3SDEP+bad
me ã[8] eitsiõk õquõr aen Gott 2Ti 2:9
& --- PREI bind voice+CONS God
the which I am made to suffer because of it in my bonds, [it is] like I am a wicked man; but the word of God has not yet been bound

(218)

me dõgin[49] tobeiet itsimor ñea[14] eko tokin, ñea[14] Gott, ñea[14] eõ kona ebaite,

& reason+3SPOS hope+APPL+3S.GER AB+live E+MED be.not end+3SPOS E+MED God E+MED NEG able AB+lie

õpan[32] ñago ã[8] eitsiõk[9] õrig eb Tit 1:2

3SDEP+speak TEMP+DIST --- PREI FAC+create AB+land

and, because of the hope in endless life, the which God, the one who cannot lie, spoke of when in the distant past the world had not yet been made to come into existence

(219)

A õren ñaeow auwe[75] i Kreta bwe dõgin ñune[14] bwe wo nimõ[30] õeimwi

1SDEP IMM place 2SIND at Crete for reason+3SPOS E+PROX for 2SDEP MOD FAC+staight

mũñan[14] eitsiõk[9] og Tit 1:5

E+MEDP+ PREI finish

for this reason I have just now put you in Crete, so that you should make straight the things that have not yet been completed

(220)

A eõ teñ ririñ imit[16] on ia wo eitsiõk pan, bwe enim eõ rig

1SDEP NEG want do AB+thing INDF COND 2SDEP PREI speak for 3SDEP+MOD NEG come.into.existence

oquedeieõ itũrũm ean[46] eneneiem, ma[11] A teñ bwe ã[8] nim oquedei iow

FAC+favour+1S.GER by+2SPOS on+3SPOS urge+2S.GER & 1SDEP want for 3SDEP MOD FAC+favour+APPL DIR

aña[75] itũrũm ñaga[5] bũriõũm õkõr[13] Philemon 1:14

1SIND by+2SPOS TEMP+MED heart+2SPOS INTENS

I do not want to do anything if you have not yet spoken of it, so that by being shown favour by you, it should not come into existence by

your being compelled, but I want that I should be shown favour by you when it is your very will

(221)

tsin ie[11] eõ[9] eimwi deden aw eat[16] imit on ñago[5], õa kai eitsiõk[9]

COND NEG right manner+3SPOS to+2SPOS on+3SPOS AB+thing INDF TEMP+DIST or perhaps PREI

õmag[13,53] mwin wam[31] imim, wo nim õni iow itũrũ pũmwen

exhaust extent+CONS RPOS+2SPOS AB+thing 2SDEP MOD bring DIR by+1SPOS price+3SPOS

Philemon 1:18

If his behaviour has not been correct to you in anything in the past, or perhaps he has not yet completed/compensated the extent of your things, you must bring by me its cost

(222)

bwe ñaga[5] wo ogiten ñaeow imin memak ijõñin, e[8] eõ[9] ñaina imit[16] on

for TEMP+MED 2SDEP COMP place AB+thing all under+3SPOS 3SDEP NEG leave.over AB+thing INDF

ñea[14] ã[8] eitsiõk[9] ñaeow ijõñin He 2:8

E+MED --- PREIN place under+3SPOS

for when you had placed all things under him, he did not leave over anything which had not yet been placed under him

(223)

ma[11] añ ãt mũñane[14] ñage[5], bwe ã[8] eitsiõk[9] õmag[13,53] in ñaeow ijõñin He2:8

& 1PINC.DEP see NEII+PROXP TEMP+PROX for --- PREIN exhaust CONS place under+3SPOS

but we see things at this time for it has not yet been completely placed under him

(224)

me eat[11] edae ngage[5] ang etiok eet ngan oreita meg ian aen

but on+3SPOS AB+time TEMP+PROX 1PINC.DEP PREIN see E+MEDP+ PROG dwell in+3SPOS voice+3SPOS

memag imin He 2:8 1976

all AB+thing

but at this time now we have not yet seen all things, those things being under his command

(225)

ma amea[21] ñea[14] ã[7] põpatow[43] eat[16] eñõg ñane[14], ei[75] rat[45] arõeni ion, ñea[14] eitsiõk

but male+MED E+MED 3SDEP speak+RED+DIR on+3SPOS AB+word E+PROXP 3SIND branch+CONS AB+tribe INDF E+MED PREI

makur ran[46] ion itañit[29] dagarae He 7:13

work branch+3SPOS INDF by+3SPOS altar

the man of whom it has been repeatedly spoken with these words, he is a member of a [certain] tribe, the which member of it has not yet worked alongside the altar

(226)

bwe amea[21] ngea[14] e pwan ngeiyina[71] bwe angogen, eiy[75] ran aroet[16] engame

for male+MED E+MED 3SDEP speak E+CL11[7]+MED for word+3SPOS 3SIND branch+CONS AB+tribe+CONS AB+person

emaen[84] ekae, ngamana[86] etiok timine ion eara[83] ngea raranga murana[73] altar

INDF+CL21[4] different E+CL21[4] PREI exist INDF on+3PPOS E+MED keep+RED NEII+CL30[3]+MED altar

ngago me ngago earuweiy He 7:13 1976

TEMP+DIST & TEMP+DIST moving.time

for the man of whom that word is spoken as about him, he is a member of a different tribe of men, the which has not yet been one among them who looks after the altar from ancient times down to now

(227)

anin omotañitañ õmeata ñune[14], bwe eitsiõk[9] garõ emedena aeow

spirit+3SPOS 3SDEP+good+SUP show E+PROX for PREIN make.clear AB+path towards

ian mũmwarina[79] etañ ebwigaga, ñag[6] õweijodan[33] bet adamonit[16] ewak He9:8

in+3SPOS NEII+CL23[22]+MED AB+place 3SDEP+holy+SUP TEMP+MED+ stand+DIR1+DIR8 also in.beginning.of AB+house

the holy spirit shows this, that it has not yet been made clear the way into the Most Holy place, when the first house is yet standing up

(228)

puduen aiyimo, ita meg ion me etiok[9] ore amea[21] ion me

fall+PERF NP+five only dwell INDF & PREI come male+MED INDF &

tin ia ore amea[21] me enim ta meg eat[16] edae ngea[14] ebo Re 17:10 1976

COND come male+MED & 3SDEP+MOD only dwell on+3SPOS AB+time E+MED 3SDEP+short

five have fallen, another is, and another has not yet come and when that one comes, he will stay for a short while

(229)

me mungana[14] oin o[86] ata mungana[16] wo eet, uranget[75] iking oea,

& NEII+MEDP horn+3SPOS OVE NP+ten NEII+MEDP 2SDEP see 3PIND+PERF AB+king ten.animate

ngabuna[38] r etiok gona[20] monibaiura Re17:12 1976

E+ANIMP+MED 3PDEP PREIN able rule+3PPOS

and those ten horns, the ones you saw, they have become ten kings, those who have not yet received their rulership

NOTES

[1] - Nauru Congregational Church 1887 – 1987, p 12.

[2] - (1) Pacific Islands Monthly, Vol. 11, No. 4, p 21; (2) Father Alois Kayser and the Recent History of the Nauruan language, *in* Nauru Grammar by Alois Kayser MSC, edited by Karl H.M. Rensch (p I – XIII). Embassy of the Federal Republic of Germany, ACT, Australia. 1993.

[3] - (1) Chiefs of Baitsi, Papers of Camilla Wedgwood, National Library of Australia; (2) Nauru Detudamo 17.II.35, p 10. Papers of Camilla Wedgwood, National Library of Australia.

[4] - Micronesian in this paper is used to describe the group of languages sharing the same common ancestor language that developed from the earlier ancestor language referred to as 'Proto-Oceanic' – itself a descendent of the original ancestor language referred to as 'Proto-Austronesian'. The major member languages of the Micronesian group of languages are (alphabetically): Carolinian, Chuukese-Mortlockese, Kiribati, Kosraean, Marshallese, Mwokilese, Nauruan, Pingelapese, Pohnpeian, Puluwatese, Satawalese, Sonsorolese, Ulithian, and Woleaian.

Micronesian, used as a cultural/geographic area, includes (in addition to the above):

(a) the people of Belau, and the Chamorro people of Guam and the Mariana Islands (the languages of these two peoples are more closely related to the languages of the Philippines, and these two peoples appear to have been in-situ far longer than any of the other groups);

(b) the people of Yap (who predated the arrival of the peoples now speaking the Micronesian group of languages, but whose language descended from Proto-Oceanic);

(c) the people of the atolls of Kapingamarangi and Nukuoro, who are members of the Polynesian group of languages (also descended from Proto-Oceanic), who are more recent neighbours.

[5] - The Temporal Markers define the time at which an event occurs.

Like other determiners, the temporal marker have three degrees of proximity.

The proximal form *ngage/ñage* can be translated as '*at this present time*', '*now*'.

The medial form *ngaga/ñaga* can be translated as '*at that time*', '*when (past occurrance)*', '*then (past occurrance)*'

The distal form *ngago/ñago* can be translated as '*at that time (more distant past)*', '*when (more remote past occurrance)*', '*then (more remote past occurrence)'*

Table 1: *Temporal Markers.*

Degree of Proximity	Form
Proximal: 'at this time', 'now'	*ngage/ñage*
Medial: 'at that time', 'when (past occurrance)', 'then (past occurrance)'	*ngaga/ñaga*
Distal: 'at that time (more distant past)', 'when (more remote past occurrance)', 'then (more remote past occurrance)'	*ngago/ñago*

There is a word *ago* that is used in Counterfactual Clauses, and is also used in conjunction with the time adverb *emewara* to convey the idea of a distant past. This would indicate that the time markers above are fused forms of the emphatic prefix *nga/ña* with a pre-existing time marker *ag*. There is also an adverb *naga* meaning '*directly*'(see NG165).

[6] - In both the 1918 Bible and the 1976 New Testament, where the temporal marker appears without an apparent spatial suffix (i.e. *ngag/ñag*), this appears to be an orthographical convention to indicate that *ngaga/ñaga* TEMP+MED drops its final vowel before a following vowel, examples:

ñag ã	*eitsiõk*	*Ge 1:1*
ñag ar	*eitsiõk*	*Ge 19:4*
ñag e	*eitsiõk*	*Ge 24:15*
ñag A	*eitsiõk*	*Ge 24:45*
ñag e	*eitsiõk*	*Ge 25:6*
ñag	*eitsiõk*	*Ge 29:8*
ñag	*eitsiõk*	*Ge 31:38*
ñag e	*etistiõk*	*Ge 37:18*
ñag	*eitsiõk*	*Ge 41:50*
ñag A	*eitsiõk*	*Ge 48:5*
ñag	*eitsiõk*	*Ex 1:19*

In these cases it is marked TEMP+MED+.

[7] - *ã* is the orthographic convention for the 3rd person singular dependent pronoun (i.e. *e*) in the 1918 Bible to show that the phrase of which it is part does not refer to an identifiable individual, but is indefinite, '*one, they*', and in the English translation can often best be rendered by passivizing the phrase.

[8] – There are inconsistencies in the orthographies. At times the orthographies represent the underlying elements in a phrase, and at other times the orthographies represent a more phonetic representation of the phrase.

e/ã '3rd person singular dependent pronoun', coalesces as one vowel with a following *e* vowel, but at times the orthographies overcompensate by restoring the underlying 3rd person singular dependent personal pronoun.

[9] – Where a verb or verbal auxilliary without an overt dependent personal pronoun heads the VP, it has a default 3rd person meaning, unless indicated otherwise.

[9a] – *rig* is glossed by Kayser as '*come into existence*' (NG169,170,184), *o̧rig* is glossed as '*make come into existence*' (NG169), and *karig* is glossed as '*make come into existence; to create*' (NG170), *karigeij* '*cause something to come into existence*' (NG174).

[10] - *ianweron*, '*the heavens*', appears to be a fossilized expression meaning '*in the clouds*': *ian*, '*in*' + *weron*, '*cloud*'. The 1976 New Testament spelling is *ian oeron*.

[11] - There are inconsistencies in the orthographies. At times the orthographies represent the underlying elements in a phrase, and at other times the orthographies represent a more phonetic representation of the phrase.

me '*and*', *bwe* '*for*', *ta* '*only*', *wo* '2nd person singular dependent pronoun', and *re* '3rd person plural dependent pronoun' regularly undergo vowel deletion when the following element begins with a vowel, but there is no consistency in the orthographies.

[12] - *eb* has as its basic meaning '*land*', as opposed to '*sea*', and may turn out to be a reflex of the reconstructed word for '*land*' in Proto Oceanic, **panua*. The meaning of *eb* has been expanded to include in its meaning '*Planet Earth, the World*'.

Since the root word *eb* begins with a high vowel, the absolute marker/nominal prefix coalesces with it, i.e. *e- + eb > eb*

[13] - There are inconsistencies in the orthographies. At times the orthographies represent the underlying elements in a phrase, and at other times the orthographies represent a more phonetic representation of the phrase.

In example (2), '*eitsiõk erig*', the initial vowel *e* in *erig* is taken as an excrescent schwa vowel for phonotactic reasons. The orthographies in the 1918 Bible and 1976 New Testament do not consistently show excrescent schwa vowels, and vary in the vowel that is used to show the schwa (*o,õ,e,i*).

[14] – *ngana, ñana*, '*those there*', '*those things there*'; as a relativizer: '*those that…,the things that…'*

ngana/ñana is one of the general (basic) demonstratives with the emphatic prefix *nga/ña*.

Nauruan has developed a series of prefixes that are added to the general (basic) demonstratives. These were later expanded to produce fused forms with the classifiers.

There is one emphatic prefic *nga/ña*, and there are three non-emphatic prefixes:

min, mit

bit

mu/mũ

I consider that Nauruan incorporated the Emphatic Prefix *nga/ña* into its demonstrative and personal pronoun system at an early period. The *nga/ña* element is found in disparate parts of the Oceanic family (Kiribati, North Ambrym, Mekeo among others) as an emphasizing or focusing element.

Later, the word *min* – thing, was incorporated into the demonstrative system (the Micronesian language of Satawal has also developed a series of demonstratives incorporating *min* – thing). *mit* is the form produced through the phonological process of denasalization.

I consider *bit* to be a later development of *mit* through the phonological process of pre-stopping.

I consider *mu/mũ* to be the last development as it is fused with the emphatic forms of the general plural demonstratives and this prefix then spread to the classifiers.

All of the demonstratives with emphatic or non-emphatic prefixes have a range of uses, from an almost-neutral function, to a demonstrative adjective, to acting as what approximates to a definite article, or as a demonstrative pronoun, or as a relativizer. When used as a relativizer it usually lacks the spatial suffixes. The simple forms are post nominal and are only used in a demonstrative function. There is some indication that the empahtic forms were used for new information in a discourse as well as for focus, while the non-emphatic forms were used for previously introduced topics in a discourse. Kayser's labels – Nominative for the emphatic, and Accusative for the non-emphatic – are confusing (NG31).

there are augmented forms in the singular proximal and distal forms of the general demonstratives and their emphatic equivalents. Kayser (NG31) assigns the augmented forms only to living beings, but the recorded usage is both to animate

and inanimate subjects.

There are also some syncopated forms for the *min* and *mu* classes. The *min* syncopated forms are in current usage, the *mu* syncopated forms appear to be obsolecent but are given by Kayser (NG31).

The classificatory demonstratives are used with single objects only, plural objects use the plural general demonstratives.

Table 2: *General Demonstratives.*

Number	Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Singular	Proximal	*une*	*ngune/ñune*	*mitune, bitune*	*No form*
	Syncopated	*No form*	*No form*	*tune*	*No form*
	Augmented	*eune/iune*	*ngaeune/ñaiune*	*No form*	*No form*
	Medial	*ia*	*ngea/ñea*	*mituna*	*No form*
	Syncopated	*No form*	*No form*	*mita, bita*	*No form*
	Augmented	*No form*	*No form*	*No form*	*No form*
	Distal	*uno*	*nguno/ñuno*	*mituno, bituno*	*No form*
	Syncopated	*No form*	*No form*	*tuno*	*No form*
	Augmented	*euno/iuno*	*ngaeuno/ñaiuno*	*No form*	*No form*
Plural	Proximal	*ane*	*ngane/ñane*	*minane*	*mungane/ mũñane*
	Syncopated	*No form*	*No form*	*mane*	*mṵn̈e*
	Medial	*ana*	*ngana/ñana*	*minana*	*mungana/ mũñana*
	Syncopated	*No form*	*No form*	*mana*	*mṵn̈a*
	Distal	*ano*	*ngano/ñano*	*minano*	*mungano/ mũñano*
	Syncopated	*No form*	*No form*	*mano*	*mṵn̈o*

Table 3: *Some Satawalese 'min' demonstratives (adapted from Roddy 2007:67).*

min- + demonstrative	Meaning
min-ne	something proximal to speaker, in view of speaker and hearer
min-na	something distal to the hearer, in view of speaker and hearer
min-i-we	a definite object in mind but not in view of speaker or addressee
min-i-ka or mini-kka	de-emphasized objects near speaker
min-aan	that which is over there

In this analysis of the Preinceptive constuction, NEI refers to *min* forms, NEII refers to *mu*
Forms, and NEIII refers to *bin* forms.

[15] *bai-* (1976 spelling, *bwai-*), has a wide range of meanings - like its Kiribati counterpart (bai, b'ai). Kayser gives as a meaning 'thing for' (see NG4),
and is here understood as '*object for*', '*object to do with*'.

[16] - A feature of Nauruan phonology is denasalization. The general rule is that word final *-n* undergoes denasalization before a high vowel (*e/i*).

This is not seen universally, which may be due to as-yet-unknown factors having to do with stress contours, sentence interruption, free variation, or other factors.

See Footnotes [43,45,63].

[17] - *eko*, glossed as '*be.not*', is the negative verb of existence. It also has the form *ekeow (eko* + the general directional particle *eow*). These two forms seem to overlap.

eko/ekeow is used in negative existential clauses, and when used in conjunction with a possessivized noun, can also be translated in English by a negative "have" clause.

e.g. *oniṅ une eko jiṅen* NG216 [child/this/be.not/ear+3SPOS]
this child/there is not/its ears
or
this child has no ears (one way of saying a 'troublesome child')

[18] - *timine*, '*exist*', is the positive counterpart of *eko* (footnote [12]) and is used similarly.

[19] – *min*, '*thing*' , is used to name a number of common objects. In common with other cultures, when persons died who had been named after objects, these words fell under taboo; so, the reflexes of Proto-Oceanic words were replaced with circumlocutions.

imin erõ – thing/it grows = '*tree, bush, vegetation*'

imin õeta – thing/it flies = '*bird, flying creature*'

imin gõgõrõ – thing/it runs about
= '*animal*'

[20] – *gona/kona*, '*can, be able*', can also be translated in context as '*obtain, receive, get, catch (as the result of fishing or hunting)*', and so mirrors its Kiribati counterpart, *kona*. Historical lingustic studies may reveal that *gona/kona* is in fact a Kiribati loan-word.

[21] – *amea, 'the male there, that male, he'*, Male Singular Demonstrative set.

This is a syncopated form of the fused gender specific demonstrative made up of the elements *amen*, '*human, animate-ness*, *male*' and *una*, general singular medial demonstrative.

There is a set of gender specific demonstratives, both male and female. Below is that for males. (see Footnote [21] for the female table)

Table 4: Male Singular Demonstratives.

Degree of Proximity	Simple form	Syncopated Form	English gloss
Proximal	ametune	amune	this male here
Medial	[*ametuna]	ameta, amea	that male there
Distal	ametuno	amuno	that male yonder

It is likely that *ametune/ameta/ametuno* arose in an earlier stage of Nauruan in one of two ways.

(1) *amen* was joined to the basic demonstratives *une/una/uno* with the construct suffix *in*, and then by denasalization and syncope the current form resulted, i.e.

amen + *in* + *une* > *amen in une* > *ametin une* > *ametune*

If this process was the one that occurred, the missing medial form **ametuna* can be explained by referencing the recorded form *ameta*. So,

amen + *in* + *una* > *amenin una* > *ametin una* > *ametuna*

ametuna then undergoes syncope:

ametuna > *ameta*

and *ameta* undergoes further syncope:

ameta > *amea*

or

(2) *amen* was juxtaposed to the augmented forms of the basic demonstratives, followed by denasalization and diphthong simplification, i.e.

amen + *eune* > *ametune*

From these fused forms syncopation occurred, i.e.

ametune > *amune*

if this was the process, one still arrives at the unatested form **ametuna*:

amen + *euna* > ametuna

which, by syncope, becomes *ameta*.

In example (4), */dañan/ /amea/ /ion/*, literally */companion of//that male//an/*. The identity of the */amea/* has already been esablished in the discourse, so the English personal pronoun (in this case the possessive form) better suits, i.e. 'a companion of his'.

[22] – The adposition *ea/a* means principally *'to, for'*. Without any confirmatory information *ea/a* assumes the Nauruan default position of 3rd person focus, i.e. 'to/for him/her/it'.

[23] – *ome*, '*give to me, give me*'.
Syncopated form of *oiya a me*.

me is a unique form of the 1st Person Singular Pronoun associated only with the adposition *a*.

[24] - *aeo, aeõ*, General Possessive Classifier 1st Person Singular, '*my/mine*'.

Nauruan, like other Oceanic languages, makes a distinction between the objects and concepts viewed as initimately connected to humans and those less intimately connected.

In Nauruan, things which are considered as an integral part of human existence/experience and cannot be separated from the person fall into the inalienable category. i.e.

Kinship terms body parts
body substances
a person's spirit, name, and shadow particular cultural objects

Adpositions also follow the inalienable category.

Other nouns are viewed as less bound to humans, the relationship being termed alienable.

This dualily (inalienable/alienable) is manifested in the Nauruan possessive

construction:

a. Inalienable:

nouns are marked with a direct possession construction with suffixes specifying the possessor being attached to the inalienable noun.

b. Alienable:
nouns are marked with an indirect possession construction that requires a possessive classifier - with the appropriate possessive suffix - that precedes the alienable noun.

There are two possessive classifiers used in Nauruan alienable possessive phrases:

1. with the base *a*.
This general possessive classifier is used for objects in a relationship of outright possession or "ownership" (NG20); the Nauruan general possessive classifier *a*- seems to reflect Proto-Micronesian **aa*, 'own or acquire ownership of an alienable object' (Bender et al. 2003).

2. with the base *wa/wõ.*
This relative possessive classifier is used for "actual use of a thing, the permanent or transitory possession of a thing" (NG20)

Table.5 BasicTemplate for the Alienable Possessive Phrase.

Function 1 Slot	Function 2 slot	Function 3 Slot	Function 4 Slot
Possessive Classifier	Possessive Suffix referencing Possessor	Possessum	Possessor

Table 6. General Possessive Classifier.

Number	1st person	1st inclusive	1st exclusive	2nd person	3rd person
Singular	aeo/aeõ; au/aũ	----------	----------	am; aeam/aeõm	an; aen
Dual	----------	attar/adar	amar	amuror/amũrõr	auror/aũrõr
Trial	----------	atteiy/adei	ameiy/amei	amieiy/amiei	aureiy/aũrei
Plural	----------	atta/ada	ama	amie/amiã	aura/aũra

The General Possessive Classifier forms are used also as Possessive Pronouns (NG25).

[25] – *eita/ãita [ę̣itá]*, '*the female there, that female, she, her*', Female Singular Demonstrative set.

This is a syncopated form of the fused gender specific demonstrative made up of the elements *en/ãn* [*ẹ́ę̣n*]– 'female, woman', and *ia*, general singular medial demonstrative.

There is a set of gender specific demonstratives, both male and female. Below is that for females. (see Footnote [18] for the male table)

Table 7: Female Singular Demonstratives.

Degree of Proximity	Simple form	Syncopated form	English gloss
Proximal	eitune, ãitune	Unattested	this female here
Medial	eituna, ãituna	eita, ãita	that female there
Distal	eituno, ãituno	Unattested	that female yonder

[26] – *añõgen*, '*his/her/its word*'.

According to context it can mean '*(word/s) about…, (word/s) concerning…*'.

[27] – *me*, usually equivalent to '*and*'; in contrastive statements can be translated as '*but*'.

[28] – *ngabumine/ñabũmine*, emphatic medial form of demonstrative for classifier 5[11] *bum/bũm* for nights, 24-hour days, '*this day (now), today*'.

ngabumine/ñabũmine is composed of *nga/ña* emphatic prefix + *ebum/bũm* classifier 5[11] + proximal spatial suffix.

Table 8: Demonstratives for Classifier 5[11], bum/bũm.

Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Proximal	bumine/ bũmine	ngabumine/ ñabũmine	minibumine/ minibũmine	mubumine/ mũbũmine
Medial	bumina/ bũmina	ngabumina/ ñabũmina	minibumina/ minibũmina	mubumina/ mũbũmina
Distal	bumino/ bũmino	ngabumino/ ñabũmino	minibumino/ minibũmino	mubumino/ mũbũmino

[29] - Regressive Assimilation of final *n*. This is not observed in all circumstances.

pan dõgin > *pat dõgin* [Example 5]

[30] - The orthographies at times use 'dummy' vowels for orthographic purposes.

When a verb is at the head of a verb phrase, unless otherwise indicated, it has a default 3rd person subject. At times the orthographies overcompensate by signalling an underlying 3rd person subject by inserting a dummy vowel. See footnote [8]

In this instance, the *õ* is a 'dummy' vowel to indicate that '*õijõn*' at the head of the VP has a 3rd person singular subject. The spoken form would be '*m' õijõn*'.

[31] - *wam imin*, '*your things, your belongings*', Relative Possessive Classifier.

See Footnote [24].

The base *wa/wõ* for the relative possessive classifier is used for "actual use of a thing, the permanent or transitory possession of a thing" (NG20)

Table 9. BasicTemplate for the Alienable Possessive Phrase.

Function 1 Slot	Function 2 slot	Function 3 Slot	Function 4 Slot
Possessive Classifier	Possessive Suffix referencing Possessor	Possessum	Possessor

Table 10. Relative Possessive Classifier.

Number	1st person	1st inclusive	1st exclusive	2nd person	3rd person
Singular	wanga/wonga/ waña	----------	----------	wam	wan/won/wõn; wanna/wõnõ
Dual	----------	warar/wõrar	wamar/wõmar	wamuror/ wamũrõr	wongaror/wõñarõr
Trial	----------	wareiy/warei	wameiy/wamei	wamieiy/ wamiãi	wangareiy/wañarei
Plural	----------	wora/wara/ wõra	wama	wamie/wamiã	wangara/wañara

[32] – The [*õ*] in *rõ* and *õ* seem to represent versions of *re/ro* and *e/o*, 3rd person singular and plural dependent pronouns, where the vowel is murmured.

[33] – where a verb has [*o*, [*u*], [*mwo/mwu*], or [*kwo/kwu*] in its first syllable, the 3rd person singular and plural dependent pronouns are usually spoken as *o* and *ro*.

[34] – *arumen*, Animate Cardinal Numeral '*two animate creatures*'.

There is a limited set of cardinal numerals for the enumerating of humans (where the focus is not on gender) and other living creatures as well.

Kayser states (NG70) "these numerals are specially used for men and mammals and such things as are in constant contact with the [Nauruans] or play an important role in their daily life".

The General Cardinal Numerals are used where no special animate form exists.

Table 11. Animate Cardinal Numerals (defective).

two	three	four	ten	twenty	thirty
arumen	aiyimen/ aijimen	amen	oea / waea	aruma	aiyumo /aijumo

The construction of the first three numerals appears to be as follows:

a numeral prefix + *ro* two + *amen* human, animate-ness > arumen

a numeral prefix + *yi* three + *amen* human, animate-ness > aiyimen/aijimen

a numeral prefix + *a* four + *amen* human, animate-ness > amen

The origin of the unique form for ten – *oea*/*waea* – is not known.

The 1918 Bible spelling is *waea*; Kayser's spelling NG43,70 is *oäa*; the 1976 New Testament spelling is *oea*.

oä/oe used by Kayser appears to be a digraph to represent the semi-vowel [o̯] followed by [*e*]. The semi-vowel [*o̯*] is represented by [*w*] in the 1918 Bible – hence, *o̯ag*, 'house' is spelt *wak*, *o̯ereri*, 'learn' is spelt *wereri*.

The forms for 20 and 30 appear to be the original General Cardinal Numerals. These seem to have been retained only when enumerating humans – and other living creatures - with derived forms being used in general enumeration:

Table 12. Comparison of Animate and General Cardinal Numerals numerals 20 and 30.

Animate Cardinal Numeral	General Cardinal Numeral
20 - *aruma*	20 - *anarama*
30 - *aiyumo/aijumo*	30 - *animo*

The construction of these numerals appears to be regular as ith the other decade numerals in the General Cardinal Numeral set, and is as follows:

a numeral prefix + *ro* two + *-ma* tens suffix

a numeral prefix + *yi* three + *-ma* tens suffix

[35] – *ngarumen/ñarumen*, *'those two animate creatures who…'*

The animate numerals also have a demonstrative set.

The spatial suffixes *-oa/-oe/-oo* that are found in Kayser's "*A Nauruan Grammar"* and sporadically elsewhere are interpreted here as a diphthong whose first element is a short vowel o̯. This diphthong is often spelt in the orthographies as -we/-wa/etc.

All of the demonstrative numerals with emphatic or non-emphatic prefixes can be used as demonstrative adjective or as a relativizer. When used as a relativizer it usually lacks the spatial suffixes. The simple forms are post nominal and are only used in a demonstrative function.

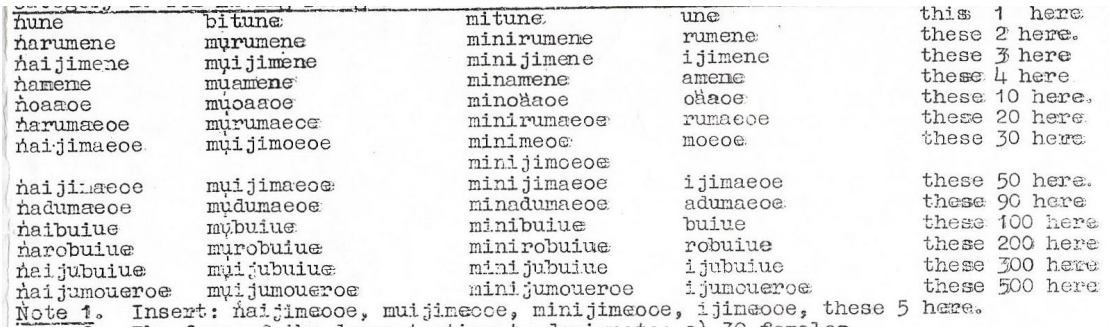
Table 13. Animate Demonstrative Numerals.

Number	Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
two	Proximal	rumene	ngarumene/ ñarumene	minrumene/ minirumene	murumene/ mũrumene
	Medial	rumena	ngarumena/ ñarumena	minrumena/ minirumena	murumena/ mũrumena
	Distal	rumeno	ngarumeno/ ñarumeno	minrumeno/ minirumeno	murumeno/ mũrumeno
three	Proximal	yimene/ijimene/ imene	ngaiyimene/ ñaijimene	miniyimene/ minijimene	mwiyimene/ mũijimene
	Medial	yimena/ijimena/ imena	ngaiyimena/ ñaijimena	miniyimena/ minijimena	muiyimena/ mũijimena
	Distal	yimeno/ijimeno/ imeno	ngaiyimeno/ ñaijimeno	miniyimeno/ minijimeno	muijimeno/ mũijimeno
Four	Proximal	amene	ngamene/ ñamene	minamene	muamene/ mũamene
	Medial	amena	ngamena/ ñamena	minamena	muamena/ mũamena
	Distal	ameno	ngameno/ ñameno	minameno	muameno/ mũameno
Five	Proximal	yimowe, ijimowe	ngaiyimowe/ ñaijimowe	miniyimowe/ minijimowe	muiyimowe/ mũijimowe
	Medial	yimowe, ijimowe	ngaiyimowe/ ñaijimowe	miniyimowe/ minijimowe	muiyimowe/ mũijimowe
	Distal	yimowe, ijimowe	ngaiyimowe/ ñaijimowe	miniyimowe/ minijimowe	muiyimowe/ mũijimowe

Kayser (NG43) gives a more extensive list reproduced here. Apart from the specific forms listed above (for 2,3,4,10,20,30), the forms are taken from the General

Demonstrative Numeral set except for the numeral 1, which is taken from the General Demonstrative set:

Table 14. *Kayser's Table for Animate Demonstrative Numeral (NG43).*



ṅune	bitune	mitune	une	this 1 here
ṅarumene	mụrumene	minirumene	rumene	these 2 here.
ṅaijimene	mụijimene	minijimene	ijimene	these 3 here
ṅamene	mụamene	minamene	amene	these 4 here
ṅoaaoe	mụoaaoe	minoäaoe	oäaoe	these 10 here.
ṅarumaeoe	mụrumaeoe	minirumaeoe	rumaeoe	these 20 here
ṅaijimaeoe	mụijimoeoe	minimeoe	moeoe	these 30 here
		minijimoeoe		
ṅaijimaeoe	mụijimaeoe	minijimaeoe	ijimaeoe	these 50 here.
ṅadumaeoe	mụdumaeoe	minadumaeoe	adumaeoe	these 90 here
ṅaibuiue	mụbuiue	minibuiue	buiue	these 100 here
ṅarobuiue	mụrobuiue	minirobuiue	robuiue	these 200 here
ṅaijubuiue	mụijubuiue	minijubuiue	ijubuiue	these 300 here
ṅaijumoueroe	mụijumoueroe	minijumoueroe	ijumoueroe	these 500 here

Note 1. Insert: ṅaijimeooe, muijimeooe, minijimeooe, ijimeooe, these 5 here.

There are also gender specific sets of demonstrative numerals (defective) for males and females.

[36] – *ngaben/ñaben*, emphatic medial form of demonstrative for classifier 10[15] for parts of land, '*the land that…*'

.

ngaben/ñaben is composed of *nga/ña* emphatic prefix + *eb* classifier 10[15] for parts of land.

Table 15: Demonstratives for Classifier 10[15], eb.

Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Proximal	ebene	ngabene/ñabene	minabene	muebene/ mũebene
Medial	ebena	ngabena/ñabena	minabena	muebena/ mũebena
Distal	ebeno	ngabeno/ñabeno	minabeno	muebeno/ mũebeno

[37] *en/ãn [ẹ́n]*– '*female, woman*'; as the noun root has an initial vowel *[e-]*, the absolute marker/nominal prefix *e-* coalesces with it, i.e.

e- + en/ãn > en/ãn

[38] – *ngabuna/ñabũna*, '*those ones there*'.

The Animate Plural Marker is *bun/bũn* .

Table 16: Animate Plural Demonstratives.

Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Proximal	bune/bũne	ngabune/ñabũne	minibune/minibũne	mibune/mibũne; mubune/mũbũne
Medial	buna/bũna	ngabuna/ñabũna	minibuna/minibũna	mibuna/mibũna; mubuna/mũbũna
Distal	buno/bũno	ngabuno/ñabũno	minibuno/minibũno	mibuno/mibũno; mubuno/mũbũno

All of these demonstratives with emphatic or non-emphatic prefixes can act as demonstrative adjectives or as relativizers. When used as a relativizer it usually lacks the spatial suffixes. The simple forms are post nominal and are only used in a demonstrative or vocative function.

[39]– *mwit/mwid*, '*separate*'; *angogen/añõgen* – '*seprate words about it, judge*'.

[40] – *angen/añen.* This is an example of Velar Nasal Intrusion.

When a verb is:

modified by the Perfective Aspect suffix *-en*, and
is accompanied by the adposition *ea,a*, '*to',* and
the adposition has a 3rd Person (singular or non-singular) referent, or
the adposition has a 1st Person Plural referent, or
the adposition has a 2nd Person Plural referent

the Perfective Aspect suffix is shifted from the end of the verb to the end of the adposition, with the velar nasal [*ng/ñ*] inserted between the adposition and the Perfective Aspect suffix.

Examples:

a pan aṅen NG4 I have just told him

a oij' aṅen NG4 I have just given him

a ṙiṙiṅ aṅen NG167 I have done it to him

a pan aṅen kamu̧rör NG167 I have told you two

a oij' aṅen amerumena NG167 I have given it to these two men

a totow aṅen amea eäb äben NG207 I gave the man there a piece of land

Example 46 akõda añen ũrõr

Example 118 pwan angen kamie

ouge angen ura Matt 22:21 1976 then said to them

Whereas, when

the adposition has a 1st Person Singular referent, or
the adposition has a 2nd Person Singular referent

the Perfective Aspect Suffix is attached directly to the form of the personal pronoun.

Examples

wo pan a men NG167 you have told me

a oij' a uwen NG167 I have given it to you

[41] - In example 17, *ean* at the end of the subordinate clause, *'on it'*, refers back to the time period mentioned in the main clause, and might better be translated by '*it's not yet the right time in which to gather together the animals*'.

In example 36, *eat eb ñaben õgõrũr ikimama me meli ean*, *ean* at the end of the subordinate clause, '*on it*', refers back to the land mentioned in the main clause, and might better be translated by '*the land in which flows milk and honey*'.

In example 54, *ean* at the end of the subordinate clause, '*on it*', refers back to the sin mentioned in the main clause, and might better be translated by '*from which we have not yet also cleansed ourselves down to this day*'.

[42] – In example 32, *ngana/ñana* which is from the General Demonstrative set (see Footnote [14]), takes on a rôle purely as a relativizer and is usual after verbs of perception.

[43] – A feature of Nauruan phonology is denasalization. The general rule is that word final -n undergoes denasalization before a high vowel (e/i).

When the word final *-n* is followed by a vowel sequence [high vowel+low vowel], and the high vowel is weak stress, or the short vowel *e̯*, the high vowel is usually deleted following denasalization.

Examples:

pan + iow > patiow > patow

õijõn + iow > õijõtow

egen + iow > egetow

See Footnotes [45,63].

[44] – *amerumena*, '*those two males/men there*'.

This set is not used as a relativizer.

This is a late augmented form derived from the Animate Demonstrative Numeral set (see Footnote [35]).

This is gender-specific, for males only.

Table 17: Augmented Male Demonstrative Numeral.

Number	Degree of Proximity	Simple Form Footnote 35	Augmented Form
two males	Proximal	rumene	amerumene
	Medial	rumena	amerumena
	Distal	rumeno	amerumeno
three males	Proximal	yimene/ijimene	ametimene/ametsimene
	Medial	yimena/ijimena	ametimena/ametsimena
	Distal	yimeno/ijimeno	ametimeno/ametsimeno

See Footnote [52] for the Augmented Female Demonstrative Numeral

[45] – A feature of Nauruan phonology is denasalization. The general rule is that word final -n undergoes denasalization before a high vowel (e/i).

When the word final -n is followed by a vowel sequence [high vowel+low vowel], and the high vowel is weak stress, or the short vowel e̯, the high vowel is usually deleted following denasalization:

Example 59 inimagen e̯arõeni n Israel > inimaget arõeni n Israel
Example 194 atin turin e̯amen ima > atin turit amen ima

See Footnotes [43,63].

[46] – Denasalization not triggered (partial analysis).

(a) Denasalization is not triggered at phrase boundary:

Example 54 õdereder gada atsin ean ea ñabŭmine [cleansed ourselves from it] [down to this day]
Example 67 eibibõki eken ea an ekei ijiben uea [rejoiced more] [that his becoming son-in-law of the king]
Example 145 ia murowa men eitiok eed wong [if his eyes] [not yet fully seen]
Example 150 engam ion etiok megeda eat erowin [a person] [not yet sat on its back]
Example 156 etiok bet ekeiduwen ian aura eibogi [not yet also believed] [in their joy]

This seems to be contradicted with the following exmple:
Example 149 ñait esel iot ã waij [a colt of a donkey] [it is tied up]

(b) Denasalization is not triggered at the word boundary within composite adpositions:

Example 16 atsin ian
Example 50 atsin ian
Example 49 atsin itŭrimiã
Example 54 atsin ean

(c) Denasalization is not triggered before proper names:

Example 28 eben Ãgypten
Example 59 inimaget arõeni n Israel
Example 97 inimagen Israel
Example 98 ian Israel
Example 101 gawan Israel

(d) Denasalization is not triggered before locational adverbs:

Example 92 wo eab metan ina
Example 99 wo re eowen ine
Example 138 etiok togit imin ina

(e) Denasalization is not triggered when the following word in governed by the simple demonstrative

Example 183 ean eb une

Other instances:

Example 2 bain eat eb
Example 3 imin erõ
Example 18 mag in epo
Example 28 eow ean eben Ãgypten
Example 64 ren itŭrõr
Example 131 etang in erow
Example 150 ngait esel en ion

Example 204 megin eow Charan

[47] – *arumet kũhe*, '*two cows*'.

In Example 64 *arumen* before *kũhe* does not seem to follow usual patters, unless the underlying form for *kũhe* is *ikũhe* (with the nominal prefix *i-*).

[48] - *kõñõt tsinin*, '*request from (him)*'.

In Example 65, the final velar nasal of the verb kõñõñ undergoes regressive assimilation.

See Footnote [29].

[49] – Regressive assimitalion lacking

Example 27 an obweni n tsimor
Example 81 ekekeri n tsiet-imin
Example 91 yeng eowen turin amea

See Foot note [29].

[50] - The Dual, Trial and Plural 3rd Person Pronouns have the same form acting both as Independent Personal Pronouns and Objective (direct and indirect) Personal Pronouns.

[51] – 1st Person Singular Pronoun following *a*, '*to',* has a unique form which is marked 1SDAT, i.e.

a + *me* > ame

This is also seen in the in the syncopated form of *oij' a me*, '*give to me*' > *ome*

[52] – *eirumena*, '*those two females/women*'.

This set is not used as a relativizer.

This is a late augmented form derived from the Animate Demonstrative Numeral set (see Footnote [35]).

This is gender-specific, for females only. See Footnote [44] for the male set.

Table 18: Augmented Female Demonstrative Numeral.

= Number	Degree of Proximity	Simple Form Footnote 35	Augmented Form
two females	Proximal	rumene	eirumene/ãirumene
	Medial	rumena	eirumena/ãirumena
	Distal	rumeno	eirumeno/ãirumeno
three females	Proximal	yimene/ijimene	eitimene/ãitsimene
	Medial	yimena/ijimena	eitimena/ãitsimena
	Distal	yimeno/ijimeno	eitimeno/ãitsimeno

[53] – *mag, 'exhaust, use up*', in addition to being used as a verb in itself, is also used to indicate 'to an upmost degree' or similar (see NG16), i.e.:

Example 18 mag in epo, 'complete the gathering together'
Example 40 mag an bũm in oniñ, 'complete one's days of youth'
Example 92 magin wam denarius, 'the very last of your denari'
Example 93 wong bita farthing ngea magin, 'the very last of your farthings'
Example 166 mag it ibum, 'the (very) last day' (the 'Last Day' in Christian teaching)
Example 223 mag in ñaeow 'completely place', 'complete the placing'

It is also used adverbially:

magin NG192 finally, at last, ultimately

[54] - *mwa eo odidobo a ngabuna kamie*, '*do not make yourselves similar to those ones*' (Example 96).

The objective form of the 2nd Person Plural Ponoun is used in Reflexive constructions, but is here dispaced from the verb by the adjunct '*a ngabuna*' .

[55] - *amwañ eitsiõk lesenei*, '*you have not yet read it*' (Example 102).

Another instance of Velar Nasal Intrusion.

All plural personal pronouns, except the 3rd Person Plural Dependent Pronoun (*re*), can appear with the velar nasal instrusion when the following word is vowel-initial. Example:

Example 177 amañ eitsiõk tsiõ itũrit eñame

[56] - *etiok okwor woten*, '*has not yet successfully bound it'* (Example 103).

When a verb is:

modified by the Successful Outcome suffix *wong/wõñ*, and
is modified by the Perfect Aspect suffix -*en*

the Perfective Aspect suffix is shifted from the end of the verb to the end of the suffix, with denasalization:

wong + en > *woten*

[57] – Emphatic Personal Pronouns

The Emphatic Personal Pronouns are formed from the Independent Personal Pronouns by having the Emphatic Prefix *nga-/ña-* prefixed to them (see Footnote [75]).

The Emphatic Personal Pronoun is used for emphasis and contrast, and there is a certain overlap with the Indipendent Personal Pronouns (see Footnote [75]), i.e.

Example 104 amie kamarar ngamie, your own thoughts
Example 167 ewuina kamie ngamie, it is fitting to you
Example 176 nanga, a oreita dorer a bet kamie, it is I, I am also talking to you
Example 190 amunuwe ngawe Etongu, oh you, my Father!

The Emphatic 3rd Person Singular Pronoun Is also used to refer to the antecedent subject. In this function, the 3rd Person Singular Independent Pronoun is not used:

Example 80 ei ekabaãt me emaneañ ea ñei,he is a fool and it is shameful for him

The Emphatic 1st Person Singular Pronoun is unusual in that the emphatic prefix *nga-/ña-* nas been simplified to *na-* for phonotactic reasons, i.e.

nga/ña- + *anga/aña* > nganga > *nanga/naña*

Example 179 ñago eitsiõk bet pudu Abraham deõ rene naña

[58] - With foreign words, denasalization or regressive assimilation apprears to be variable:

Example 102 ibũm in sabbath
Example 102 iat tempel eat sabbath

[59] - When a verb is:

modified by the Perfective Aspect suffix *-en*, and
is accompanied by the directional *eow/iow*

the Perfective Aspect suffix is shifted from the end of the verb to the end of the directional.

Examples:

Example 91 yeng eowen turin amea

Example 99 wo re eowen ine

[60] – *abũmin aeiu*, '*seven days*' (Example 56).

Nauruan had developed classificatory cardinal numerals, with fused forms for some.

Where no fused form was in use, recourse was made to the use of a classificatory numeral particle followed by the general cardinal numeral.

All classificatory numeral particles always followed the same patttern:

Numeral Prefix + Classifier + *n*

abũmin is therefore made up of (1) *a* Numeral Prefix, + (2) Classifier 5[11] for nights and 24-hour days, + *n*, probably a fossilized construct suffix

[61] – *abwetsin aeiu eawaraeo*, '*seven strings*' (Example 57).

Nauruan had developed classificatory cardinal numerals, with fused forms for some.

Where no fused form was in use, recourse was made to the use of a classificatory numeral particle followed by the general cardinal numeral.

All classificatory numeral particles always followed the same patttern:

Numeral Prefix + Classifier + *n*

abwetsin is therefore made up of (1) *a* Numeral Prefix, + (2) Classifier 7[18/19] for flexible objects, + *n*, probably a fossilized construct suffix

[62] – *abweret egen*, '*how many baskets(ful)*' (Example 111).

Nauruan had developed classificatory cardinal numerals, with fused forms for some.

Where no fused form was in use, recourse was made to the use of a classificatory numeral particle followed by the general cardinal numeral.

All classificatory numeral particles always followed the same patttern:

Numeral Prefix + Classifier + *n*

abweren is therefore made up of (1) *a* Numeral Prefix, + (2) Classifier 6[32] for baskets, + *n*, probably a fossilized construct suffix. It undergoes denasalization before *egen*:

abweren egen > abweret egen

[63]- *mi nat agada gait eñame*, '*and woe will reach to the man/and the man wil be reached by woe*' (Example 119).

A feature of Nauruan phonology is denasalization. The general rule is that word final *-n* undergoes denasalization before a high vowel (*e/i*).

When word final *-n* comes before a diphthong, and the initial vowel of the diphthong is the short vowel *e̯*, denasalization occurs with the loss of the initial vowel of the diphthong, i.e.

inan e̯agada > inat agada

turin e̯anni omotangitang > turit anni omotangitang

See Footnotes [43,46].

[64] – *aiyuwori/aijuwõri*, '*three times*'.

Nauruan has developed a set of cardinal numerals for the classifiers. Some are fused forms, where these are lacking use is made of the numeral particle (see Footnotes 60-62)

Classifier 35[23] is used for 'number of times, number of turns (in a game), number of occasions'. As with most Nauruan words, these clasificatory cardinal numerals can be virbalzed using the Perfective Aspect suffix *-en*:

inan aiyuworien am ereriono (Example 121]
your denying me will have been three times

For Classifier 35[23], there are fused forms for the first four numerals, while the other numerals are based on the numeral particle *aworin*.

The fused forms follow the same pattern:

Numeral Prefix + numeral root + n

n, is probably a fossilized construct suffix.

Table 19: Fused forms of Cardinal Numerals, Classifier 35[23], number of times

Fused form of cardinal numeral Classifier 36[23], 'number of times'	
once, one time	aiworin
twice, two times	aruwori
three times, thrice	aiyuwori
four times	awori

The General Cardinal Numeral for '*one*' is '*aikwen, aiquen*'. This is composed of *a* Numeral Prefix + *i* numeral root + *kwen*, unanalyzable fossilized element.

The General Cardinal Numeral for '*four*' is '*aeokw, aeoq*'. This is composed of *a* Numeral Particle + *a* numeral root + *eokw*, unanalyzable fossilized element.

Table 20: Cardinal Numeral Classifier 35[23], number of times, based on numeral particle 'aworin'.

numeral Classifier 36[23], 'number of times'	
five times	aworitiyimo [aworin+aiyimo]
six times	aworin ango
seven times	aworin aeiu
eight times	aworin aoju
nine times	aworin ado
ten times	aworita [aworin + ata]

Kayser (NG72) provides a longer list of distinct forms of the Cardinal Numeral for Classifier 35[23], as below:

Table 21. Cardinal Numerals, Classifier 36[23](from Kayser NG72).

Categ.23.Stem: wor1
aiworin
aruwori
aijuwori
awori
aworitijineo ,-e
aworita ,-e
aworiruma ,-e
aworitimo ,-e
aworitima ,-e
aworiduma ,-e
aworitebu ,-i
aworirobu ,-i
aworitijibu ,-i
aworitimouer

[65] - *mi dei Judea*, '*and the people of Judea*' (Example 128).

The fact that '*and*' is spelt '*mi*' would indicate that '*dei*', glossed here as '*people of*', originated with the expression *ita*, '*only*' + *ei*, 3rd Person Singular Indipendent Pronoun:

ita + ei > it'ei > dei

And this spelling has become conventionalized.

This same process seems to be indicated with the word deõ, glossed here as 'only+NEG', which is used as a portmanteau for indicating negative equative phrases:

ita + *eõ* > *t'eõ* > *deõ*

And this spelling has become conventionalized.

[66] – amebuna, 'those men there'.

This is a late development from the Animate Plural Demonstrative set. It is not used as a relativizer. It is geneder-specific, and has a female gender specific set.

Table 22. Male Plural Demonstrative.

	Simple form Footnote [38]	
Proximal	bune	amebune
Medial	buna	amebuna
Distal	buno	amebuno

See Footnotes [43,46].

[67] – *ngarena*, '*that passage of writing*' (Example 136)

Emphatic medial form of demonstrative for Classifier 31[28] *re* for strings of objects

Table 23. Demonstratives for Classifier 31[28], re.

Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Proximal	rene	ngarene/ñarene	minirene	murene/ mũrene
Medial	rena	ngarena/ñarena	minirena	muerena/ mũrena
Distal	reno	ngareno/ñareno	minireno	mureno/ mũreno

[68] – *murowa*, '*those two things there*' (Example 145).

The General Cardinal Numerals also have a General Demonstrative Numeral set.

The spatial suffixes *-oa/-oe/-oo* that are found in Kayser's "*A Nauruan Grammar*" and sporadically elsewhere are interpreted here as a diphthong whose first element is a short vowel o̯. This diphthong is often spelt in the orthographies as -we/-wa/etc.

Table 24: General Demonstrative Numerals.

Numeral	Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
one	Proximal	aikwenowe	ngaikwenowe	minikwenowe	muaikwenowe
	Medial	aikwenowa	ngaikwenowa	minikwenowa	muaikwenowa
	Distal	aikwenowo	ngaikwenowo	minikwenowo	muaikwenowo
two	Proximal	rowe	ngarowe	minirowe	murowe
	Medial	rowa	ngarowa	minirowa	murowa
	Distal	rowo	ngarowo	minirowo	murowo
three	Proximal	yuwe	ngaiyuwe	miniyuwe	muyuwe
	Medial	yuwa	ngaiyuwa	miniyuwa	muyuwa
	Distal	yuwo	ngaiyuwo	miniyuwo	muyuwo
four	Proximal	aeokwoe	ngaeokwoe	minaeokwoe	muaeokwoe
	Medial	aeokwoa	ngaeokwoa	minaeokwoa	muaeokwoa
	Distal	aeokwoo	ngaeokwoo	minaeokwoo	muaeokwoo
five	Proximal	yimowe	ngaiyimowe	miniyimowe	muiyimowe
	Medial	yimowa	ngaiyimowa	miniyimowa	muiyimowa
	Distal	yimowo	ngaiyimowo	miniyimowo	muiyimowo

Kayser (NG42) presents a much larger set:

Table 25. General Demonstrative Numerals (from Kayser NG42).

aiquŏn	ṅaiquŏnoe	mṵaiquŏnoe	minaiquŏnoe	aiquŏnoe
aro	ṅaroue	mṵroue	miniroue	roue
aiju	ṅaijuue	mṵijuue	minijuue	juue
aeoqu	ṅaeoquoe	mṵaeoquoe	minaeoquoe	ijimeoue
aijimeo	ṅaijimeoue	mṵijimeoue	minijimeoue	ijimeoue
aṅo	ṅanoe	mṵanoe	minanoe	anoe
aeu	ṅaeue	mṵaeue	minaeue	aeue
auiju	ṅauijue	mṵauijue	minauijue	auijue
aḍo	ṅadoe	mṵadoe	minadoe	adoe
atae	ṅataeoe	mṵataeoe	minataeoe	ataeoe
anaramae	ṅanaeamaeoe	mṵanaramaeoe	minanaramaeoe	anaramaeoe
araramae	ṅararamaeoe	mṵararamaeoe	minararamaeoe	araramaeoe
animoe	ṅanimoeoe	mṵanimoeoe	minanimoeoe	animoeoe
ammae	ṅamaeoe	mṵammaeoe	minammaeoe	ammaeoe
aijimae	ṅaijimaeoe	mṵijimaeoe	minijimaeoe	ijimaeoe
aṅomae	ṅanomaeoe	mṵanomaeoe	minanomaeoe	anomaeoe
ẽomoe	ṅẽmoeoe	mṵẽmoeoe	minaemaeoe	aemoeoe
auijumoe	ṅauijumoeoe	mṵauijumoeoe	minauijumoeoe	auijumoeoe
adumae	ṅadumaeoe	mṵadumaeoe	minadumaeoe	adumaeoe
aibui	ṅaibuiue	mṵaibuiue	minaibuiue	aibuiue
arobui	ṅarobuiue	mṵrobuiue	minirobuiue	robuiue
aijibui	ṅaijibuiue	mṵijibuiue	minijibuiue	ijibuiue
abui	ṅabuiue	mṵabuiue	minabuiue	abuiue
aijimouer	ṅaijimoueroe	mṵijimoueroe	minijimoueroe	ijimoueroe
aṅouer	ṅaṅoueroe	mṵaṅoueroe	minanoueroe	aṅoueroe
ãeuer	ṅaeueroe	mṵaeueroe	minaeueroe	ãeueroe
auijuer	ṅauijueroe	mṵauijueroe	minauijueroe	auijueroe
adauer	ṅadaueroe	mṵadaueroe	minadaueroe	adauroe
aranae	ṅaranaeoe	mṵarabaeoe	minaranaeoe	aranaeoe

[69] – Regressive denasalization lacking.

Example 146 marumwin tueb une

[70] – *tueb une*,' *this faith*' (Example 146).

When the simple form of the demonstrative is used, it follows the noun and the noun does not bear the Absolute Marker/Nominal Prefix (e-/i-).

[71] – mineiyina engog, 'that word' (Example 153).

mineiyina is composed of *nga/ña* emphatic prefix + *eiyi/eiji* classifier 11[7] + *na* medial spatial suffix. Classifier 11[7] is used for an individual word, or a complete message/statement/speech

Table 26: Demonstratives for Classifier 11[7], eiyi/eiji.

Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Proximal	eiyine/eijine	ngeiyine/ñeijine	mineiyine/mineijine	mueiyine/mũeijine
Medial	eiyina/eijina	ngeiyina/ñeijina	mineiyina/mineijina	mueiyina/mũeijina
Distal	eiyino/eijino	ngeiyino/ñeijino	mineiyino/mineijino	mueiyino/mũeijino

[72] – *iyub eran*, '*a pit, ditch, grave*' (Example 154).

eran is the Indefinite Pronoun for Classifier 30[3], *ra*, for objects presenting a flat surface or presenting a hollow aspect.

The indefinite Pronoun usually follows the noun it governs, and the noun invariably bears the Absolute Marker/Nominal Prefix.

All classificatory indefinite pronouns follow the same pattern:

e- particle, probably from same origin as the absolute marker/nominal prefix *e*-

+

Classifier

+

-*n* probably a fossilized construct suffix

[73] – *ngarana*, that object of Classifier 30[3] (Example 154).

When the demonstrative has no overt spatial suffix it is acting as a relativizer:

dogin engin ngaran e dug kama – because of the wind that hindered us

Table 27: *Demonstratives for Classifier 30[3], ra.*

Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Proximal	rane	ngarane/ñarane	minirane	murane/mũrane
Medial	rana	ngarana/ñarana	minirana	murana/mũrana
Distal	rano	ngarano/ñarano	minirano	murano/mũrano

[74] – *an Pharao kaiõt aeõ*, '*Pharaoh's hearing my voice*' (Example 30).

This is an example of Inverted Possessive Order in Alienable Possessive Phrases.

In an Alienable Possessive Phrase (see Footnotes [24, 31]) the usual word order is Possessive Classifier with Possessive Suffix referencing Possessor + Possessum + Possessor, i.e.

Table 28. Template for the Alienable Possessive Phrase.

Function Slot 1	Function Slot 2	Function Slot 3
Possessive Classifier with Possessive Suffix referencing Possessor	Possessum	Possessor (optional)
aura	dura	engame
their	sin	person
the sins of men Matt 6:14 (aũra dũra eñame)		

However, the order of the function slots can be varied where there is an animate Possessor.

In the Inverted Possessive Phrase, the possessive classier is followed by the possessor, not the possessum, as is the case with the normal order of Alienable Possessive phrases.

This inversion appears to be a stylistic variation of the usual order.

The number of recorded occurrences is greater in the 1918 Bible than elsewhere.

Where it occurs, it is more likely to occur with

c. complex Possessum slot, or
d. where the Possessor is group or generic ownership.

It is often found in association with

a. ea – until
b. (bwe) dogin – because
c. tekeiy – like, as, according to

Table 29. Template for the Inverted Possessive Order in Alienable Possessive Phrases.

Function Slot 1	Functio Slot 2	Function Slot 3
Possessive Classifier with Possessive Suffix referencing Possessor	Possessor (not optional)	Possessum
an	God	ead amie dura
his	God	loosening your sins (i.e., forgiving your sins)
God's forgiving your sins Eph 4:32 (an Gott ead amiã dũra)		

[75] – Indipendent Pronouns.

The Independent Pronouns are used for emphasis and contrast, and there is a certain overlap with the Emphatic Personal Pronouns (see Footnote [57]).

Table 30. Nauruan Personal Pronouns.

Nauruan Personal Pronouns						
	Person	Function				
Number		Dependent	Independent	Emphatic	Objective	Possessive (suffixed)
Singular	1st	a	aña / anga	naña / nanga	õ,eõ / o,eo	ũ / u - õ / o
	2nd	wo	auwe / awe	ñauwe /ngawe	uw	m
	3rd	e	ei / eiy	ñei / ngeiy	-	n
Dual	1st inclusive	ar* [ær]	adar / attar	ñadar / ngattar	gadar / kattar	dar/ tar
	1st exclusive	mar	amar	ñamar / ngamar	gamar / kamar	mar
	2nd	amwar / mwar	amũrõr /amuror	ñamũrõr/ngamuror	gamũrõr/kamuror	mũrõr/muror
	3rd	ar* / or [ʌr]	ũrõr/uror	ñũrõr /nguror	ũrõr / uror	rõr / ror
rial	1st inclusive	eij / eiy	adei / atteiy	ñadei / ngatteiy	gadei / katteiy	dei / tteiy
	1st exclusive	mei / meiy	amei / ameiy	ñamei / ngameiy	gamei / kameiy	mei / meiy
	2nd	amwei / mweiy	amiei amieiy	ñamiei / ngamieiy	gamiei / kamieiy	miei / mieiy
	3rd	arei / areiy	ũrei / ureiy	ñũrei / ngureiy	ũrei /ureiy	rei / reiy
Plural	1st inclusive	añ / ang	ada / atta	ñada / ngatta	gada / katta	da / tta
	1st exclusive	ama/ ma	ama	ñama ngama	gama kama	ma
	2nd	amwa / mwa	amiã /amie	ñamiã / ngamie	gamiã / kamie	miã / mie
	3rd	re	ũra / ura	ñũra / ngura	ũra / ura	ra

Notes:

* In the 1918 Bible both 1st Person Dual Inclusive Dependent Pronoun and 3rd Person Plural Dependent Pronoun are spelt ar; there is, however, a difference in vowel quality.

Examples:

Example 30 aña ñea eikũba bateõ, I whose lips are unskilled
Example 57 mi nan tekei aña eñame memak, and I will become like every man
Example 67 an ekei ijiben uea, his becoming son-in-law of the king
Example 80 ei ekabaãt, he is a fool
Example 85 tũ ũra ro omo ian mõra, they are good in their own eyes
Example 136 eiyien pen kowongit eoag, ita is now the corner stone of the house/it has become the corner stone of the house
Example 159 etiok etimine anga, I had not yet existed
Example 160 amea eiy ngea a ogiten pwan angogen, that one is the one I had spoken of
Example 168 A eab roga ean bita ekadaro aña, I will not go up on the feast
Example 169 amie mwa nanga ko, as for you, go to (it)
Example 177 ama an karig Abraham, we are the seed of Abraham
Example 177 amañ eitsiõk tsiõ itũrit eñame, we have not yet served a man

[76] – *eibibõki eken ea*, '*rejoiced more than*' (Example 67).

eken is the Indefinite Pronoun for Classifier 20[21], *ke*, for small parts of things, and has as its primary meaning 'a little part of' .

It is also used adverbially for '*more*' in comparisons:

Example 113 ouwak eken an ibibogi, his joy was greater

See Footnote [72].

[77] – *edet edeten*, '*a generation*' (Example 85).

edeten is the Indefinite Pronoun for Classifier 32[29], *det*, generation.

See Footnote [72].

[78] – *eitunuwe/ãitunuwe*, '*oh, woman*! (Examples 161, 162).

eitunuwe is used as a Vocative Pronoun, and is a fused form based on the Female Singular Demonstrative set (see Footnote [25]); there are two other Vocative Pronouns recorded, one based on the Male Singular Demonstrative set, the other based on the General Demonstrative set:

eitune + awe (ãitune + auwe)	> eitinuwe
amune + awe	> amunuwe
une + awe	> unuwe

[79] – *ngamwarina etang in meg*, '*that dwelling place*' (Example 181).

ngamwarina, that object of Classifier 23[22] , larger piece, large part of an object.

When the demonstrative has no overt spatial suffix it is acting as a relativizer:

Table 31: Demonstratives for Classifier 23[22], mwari.

Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Proximal	mwarine	ngamwarine	minimwarine	mumwarine/ mũmwarine
Medial	mwarina	ngamwarina	minimwarina	mumwarina/ mũmwarina
Distal	mwarino	ngamwarino	minimwarino	mumwarino/ mũmwarino

[80] – *etuk ina*, '*he stayed there (for a while)*', Lit. he again was there.

[81] – etiok eedwotow ean mururaoa, 'not yet fully seen on his hands' (Example 197).

As in Footnote 56, the Successful Outcome suffix wong/wõñ is affected by denasalization in certain circumstances:

wong + -en Perfective Aspect suffix > woten
wong + iow Directional > wotow

[82] – mururaoa ben, 'those two hands on his, his two hands' (Example 197).

Nauruan has also developed a set of demonstratives that specify the classifier and the number.

The spatial suffixes *-oa/-oe/-oo* that are found in Kayser's "*A Nauruan Grammar*" and sporadically elsewhere are interpreted here as a diphthong whose first element is a short vowel o̯. This diphthong is often spelt in the orthographies as -we/-wa/etc.

For Classifier 30[3], the set is as follows:

Table 32: Demonstrative Numerals for Classifier 30[3], ra.

Numeral	Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
one	Proximal	rane	ngairane	minirane	muirane, murane
	Medial	rana	ngairana	minirana	muirana, murana
	Distal	rano	ngairano	minirano	muirano, murano
two	Proximal	rurawe	ngarurawe	minirarawe	mururawe
	Medial	rurawa	ngarurawa	minirarawa	mururawa
	Distal	rurawo	ngarurawo	minirarawo	mururawo
three	Proximal	yirawe	ngaiyirawe	miniyirawe	muiyirawe
	Medial	yirawa	ngaiyirawa	miniyirawa	muiyirawa
	Distal	yirawo	ngaiyirawo	miniyirawo	muiyirawo
four	Proximal	arawe	ngarawe	minarawe	muarawe
	Medial	arawa	ngarawa	minarawa	muarawa
	Distal	arawo	ngarawo	minarawo	muarawo

Kayser (NG43) presents a much larger set:

Table 33. Demonstrative Numerals Classifier 30[3] (from Kayser NG43).

Category 3: for flat objects.			
ñairane	muirane murano	minirane	rane
ñarurae	mururae	minirurae	rurae
ñaijiraoe	muijiraoe	minijiraoe	ijiraoe
ñaraoe	muaraoe	minaraoe	araoe
ñaratijimeoe	muratijimeoe	minitatijimeoe	ratijimoe
ñarataoe	murataoe	miniratаoe	rataoe
ñarararumaeoe	mararumaeoe	miniraramaeoe	rarumaeoe
ñaratimoeoe	muratimoeoe	miniratimoeoe	ratimoeoe
ñaratimaeoe	muratimaeoe	miniratimaeoe	ratimaeoe
ñaradumaeoe	muradumaeoe	miniradumaeoe	radumaeoe
ñaratebuiue	muratebuiue	miniratebuiue	ratebuiue
ñararobuiue	murarobuiue	miniratobuiue	rarobuiue
ñaratijubuiue	muratijubuiue	miniratijubuiue	ratijubuiue
ñaratimoueroe	muratimoueroe	miniratimoueroe	ratimoueroe
ñaratijimoueroe	muratijimoueroe	miniratijimoueroe	ratijimoueroe

[83] – ion eara, 'one among them, one of them' (Example 206).

eara usually means 'on them'.

[84] – *aroet engame emaen ekae*, '*a different tribe of men*' (Example 226).

emaen is the Indefinite Pronoun for Classifier 21[4], *ma, mae*, for long rigid objects.

This Classifier also has a figurative usage, used for groups of people (NG40), and is so used in this example.

The indefinite Pronoun usually follows the noun it governs, and the noun invariably bears the Absolute Marker/Nominal Prefix.

See Footnote [72].

[85] – *ngamana*, '*that object of Classifier 21[4]*' (Example 226).

Classifier 21[4], *ma/mae*, is used for long rigid objects.

This Classifier also has a figurative usage, used for groups of people (NG40), and is so used in this example.

When the demonstrative has no overt spatial suffix it is acting as a relativizer:

Table 34: Demonstratives for Classifier 21[4], ma, mae.

Degree of Proximity	Simple Form	Emphatic *nga/ña* Form	Non-Emphatic *min/bin* Form	Non-Emphatic *mu/mũ* Form
Proximal	mane	ngamane/ñamane	minimane	mumane/mũmane
Medial	mana	ngamana/ñamana	minimana	mumana/mũmana
Distal	mano	ngamano/ñamano	minimano	mumano/mũmano

Table of Classifiers

Classifier Number (*Nauru Grammar* Classifier number in brakets)	Classifier form and meaning
1(16)	ae [aʲæ] piece of flat things, patch
2(17)	baño/bango [bʌŋo] part of long object
3(8)	be [be] coconut leaf
4(10)	bõke/boge [bʲəge] body of fresh water
5(11)	bũmi/bumi [bɨmi] night/24 hour day
6(32)	bʷere [bwere] content of basket, basketful
7(19/18)	bwetsi/bweti~ mwetsi/mweti [bweitˢi~bwei3i/ mweitˢi~mwei3i] long flexible objects
8(34)	dume [duume] content of wrapping, package, container
9(20)	ea [eʲæ] fourth part of fish
10(15)	ebe/äbe [ebe] land

11(7)	eiji/eiyi [eɜi] words
12(5)	eo [eʲo] trough-shaped objects
13(12)	ga [gʌ] reef fissures
14(24)	ga [gæ] bundle of drinking-water shells
15(13)	ime [ime] shelters
16(38)	in [ʲiin] content of coconut-fibre wrappings
17(35)	ine [iine] content of leaf-wrappings
18(14)	ire [ire] single hair/feather/leaf/fibre
19(36)	iwi [iwi] contents of fish—nets
20(21)	ke/kä [ke] small part
21(4)	mae [mʲai] long rigid objects
22(25)	mage [mʌge] groups

23(22)	mwari [mʷʌrʰi] larger piece, large part of an object
24(26)	mwe/mwo [mʷə] fruits growing in clusters
25(31)	mweiyi [mʷeiʒi] heaps of excrement
26(27)	ñe/nge [ŋe] kinds, species
27(6)	oe/oä [oʷe] plants, vegetation
28(37)	pañi/pangi [paŋi] content of reef-hollows
29(30)	powi [poʷi] heap, collections
30(3)	ra [rʰæ] objects conceived of as presenting a flat surface
31(28)	re/rä [rre] row, string of objects
32(29)	dete/tete [rere] layer, pedigree, generation
33(9)	wa [wa] long flexible parts
34(33)	wime [wiime] content of leaf baskets for small fish

35(23)	wõri/wori [wʌri] number of times
36(39)	wũri/wuri [wɨri] content of open-mouthed receptacle

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